Elements of Syriac Grammar

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ELEMENTS

OF

SYRIAC GRAMMAR

BY AN

INDUCTIVE METHOD

BY

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TO

PROFESSOR EDUARD SACHAU,

WHO HAS DONE SO MUCH FOR THE PROMOTION

OF SEMITIC STUDIES,

THIS BOOK IS AFFECTIONATELY DEDICATED

BY ONE OF HIS AMERICAN STUDENTS

29982

PREFACE.

THIS Syriac grammar was undertaken six years ago at the suggestion of Professor W. R. Harper, Ph.D. It is designed to do in a measure for the Syriac language that which Professor Harper's text-books have done for the Hebrew. In the orthography and etymology the author has sought to draw his illustrative examples, as far as possible, from the chrestomathy published in his MANUAL OF SYRIAC. These are denoted by the page and line upon which they occur; thus, 2. 2. after an example shows that it is found on page 2, line 2, of the MANUAL. References to the Bible are to the Peshito version when not otherwise indicated.

In the syntax, the author has aimed to give two examples, at least, on which to base every rule, statement, or remark. It was his object to adduce one of these examples from the Peshito version and the other from some native classical source. It will be noted that Joshua the Stylite, in the edition of Professor W. Wright, Addai the Apostle, by Professor George Phillips, D.D., and the Spicilegium Syriacum, by W. Cureton, have been more frequently cited than any other original authorities. The reason for this was that they are all accessible to American or English students who may make use of the grammar. Indeed, it has been the author's hope that students, after they had mastered the MANUAL, would secure Joshua the Stylite, Addai the Apostle, and the Spicilegium Syriacum (the last of which was a text-book at Berlin some years ago), and continue their studies by reading these books in the unpointed text in which they have been published. The simplicity of the first, the intrinsic interest of the second, which centres around Abgar's letter to the Christ, and the variety of style and literature of the third, give wings to the student's zeal and further his rapid progress while making him unconscious of the labor of acquisition.

Thanks for aid in preparing the manuscript of this work are

due to Mrs. Ella Wilson Stewart, A.B. (Vassar), and to the Rev. W. O. Elterich, A.M.

The author has received inestimable assistance in regard to rules and examples from the grammars of Hoffmann, Hoffmann-Merx, Uhlemann, Phillips, Martin, and Agrell, but especially from those of Duval and Nöldeke, though he has throughout conscientiously worked up his material according to his own plan, and has enriched the store of illustrations by hundreds of new citations. The rules have been based upon the examples given, and it is hoped by the author that they are not merely more numerous, but better classified and more clearly defined than has ever before been accomplished in English.

The examples have been taken from accessible sources, denoted by the page and line, or by section, so that they can be readily confirmed. In the syntax, when the examples could not be verified, the grammar from which they have been taken has been noted.

The hope that this grammar would be a means of furthering the study of Syriac by American students, and of throwing fresh light upon the Sacred Scriptures, has encouraged the author, and, as he thinks, justified him in the publishing of this book.

The plates for the first sixty pages were made by Messrs. Tuttle, Moorhouse & Taylor, of New Haven, Conn.; those for the remainder by the firm of W. Drugulin, of Leipsic, Germany.

For convenience of cross reference, the order and arrangement of Professor Harper's "Elements" and "Syntax" have been followed as closely as practicable. Those who wish to compare the Syriac with the Hebrew can readily find where the two languages agree and differ by following the index of this volume (upon which much time and care have been expended in the effort to make it a full and accurate guide to the contents), and by comparing it with the indexes of Harper's or other Hebrew grammars.

In the citations, the following abbreviations occur:

A. A. or Ad. Ap. = Addai the Apostle;
J. S. or Jos. Sty. = Joshua the Stylite;
Spic. Syr. = Spicilegium Syriacum;
Aphr. = Aphraates, by Professor W. Wright;
Overbeck = S. Ephraemi Syri aliorumque opera selecta, by J. J. Overbeck.

TABLE OF CONTENTS.

Part First—Orthography.

1. The Alphabet.
2. Signs with two Sounds.
3. Pronunciation of Certain Signs.
4. Peculiarities of Form of Letters.
5. Classification of Letters.
6. Vowel Signs.
7. Vowel Sounds.
8. Diphthongs.
9. Unvowelled Consonants.
10. Rukhokh and Kushoy.
11. Linea Occultans.
12. Mehagyono and Marhetono.
13. Rebbuy.
14. Accent.
15. The Accents.
16. Syllables.
17. Kinds of Syllables.
18. Assimilation.
19. Occultation.
20. Addition.
21. Transposition.
22. Permutation.
23. Rejection.
24. Otiose Letters.
25. Quiescence.
26. Peculiarities of Gutturals.
27. Peculiarities of Wau and Yudh.
28. Quantity of Vowels.
29. Euphony of Vowels.
30. Loss of Vowels.
31. The Half-Vowel.
32. Shifting of Vowels.
33. New Vowels.

Part Second—Etymology.

34. Inseparable Particles.
35. Personal Pronouns.
36. Pronominal Suffixes.
37. Demonstrative Pronouns.
38. Relative and Possessive Pronouns.
39. The Interrogative Pronouns.
40. The Strong Verb.
41. Verb Stems.
42. General View of the Verb Stems.
43. The Pᵉ'al Perfect.
44. The Remaining Perfects.
45. The Pᵉ'al Imperfect.
46. Pᵉ'al Imperfects in A and E.
47. The Remaining Imperfects.
48. The Imperative.
49. The Infinitives.
50. The Participles.
51. The Verb with Suffixes.
52. Guttural Verbs.
53. Pê Nun Verbs.
54. Ê Ê Verbs.
55. Pê Olaph Verbs.
56. Ê Olaph Verbs.
57. Lomadh Olaph Guttural Verbs.
58. Pê Yudh Verbs.
59. Ê Wau Verbs.
60. Lomadh Olaph Verbs.
61. Lomadh Olaph Verbs with Suffixes.
62. Doubly Weak Verbs.
63. Quadriliterals.
64. Anomalous and Defective Verbs.
65. *'Ith* and *Layt*.
66. Inflection and Classification of Nouns.
67. Nouns with one Short Vowel.
68. Nouns with two Short Vowels.
69. Nouns with one Short and one Long Vowel.
70. Nouns with one Long and one Short Vowel.
71. Nouns with two Long Vowels.

72. Nouns with the Second Radical Doubled.
73. Nouns with one or more Radicals Doubled.
74. Nouns formed by Prefixes.
75. Nouns formed by Affixes.
76. Gender, Number, and State.
77. Nouns with Suffixes.
78. Declension.
79. First Declension of Masculines.
80. Second Declension of Masculines.
81. Third Declension of Masculines.
82. First Declension of Feminines.
83. Second Declension of Feminines.
84. Third Declension of Feminines.
85. Fourth Declension of Feminines.
86. Anomalies of Gender and Number.
87. Peculiar Anomalies of Nouns.
88. The Numerals.
89. The Particles.

Part Third—Syntax.

90. The Collective Noun.
91. Gender of Noun.
92. Number of Noun.
93. Determination.
94. Apposition.
95. The Nominative Absolute.
96. The Genitive.
97. The Genitive with *d*.
98. The Genitive with Prepositions.
99. The Adjective.
100. Comparative and Superlative.
101. The Personal Pronoun.
102. The Demonstrative Pronoun.
103. The Interrogative Pronoun.
104. The Relative Pronoun.
105. The Reflexive Pronoun.
106. The Possessive Pronoun.
107. The Indefinite Pronoun.
108. Uses of *Kul*.
109. Uses of *Medhem*.
110. Numerals.
111. The Verb.
112. The Perfect.
113. The Imperfect.
114. The Imperfect Continued.
115. The Imperative.
116. The Participle Active.
117. The Passive Participle.
118. Participles as Nouns.
119. The Infinitive Absolute.
120. The Infinitive Construct.
121. The Subject of the Verb.
122. Impersonal Verbs.
123. The Object of the Verb.
124. The Verb with Indirect Object.
125. The Verb with two or more Objects.
126. Passives, etc., with Objects.
127. Uses of *h'wo*.
128. Uses of *'Ith*.
129. *'thidh* and other Auxiliaries.
130. Verbal and Nominal Sentences.
131. Simple Sentences.
132. The Interrogative Sentence.
133. Compound Sentences, Conjunctive.
134. Alternative and Adversative Sentences.
135. Complex Sentences.
136. Adjectival or Relative Sentences.
137. Adverbial Clauses or Sentences.
138. Conditional Sentences.

ELEMENTS OF SYRIAC.

ALPHABET.

Names of the Signs.	Jacobite. Unconnected (or final).	Jacobite. Connected to the right.	Jacobite. Connected to the left.	Jacobite. Connect. to the right and left.	Estrangelo.	Numerical Value.	Remarks: English Equivalent of the sound.
Olaph	ܐ	ܐ	—	—	ܐ	1	Spiritus lenis, *h* in *hour*.
Bêth	ܒ	ܒ	ܒ	ܒ	ܒ	2	*b, bh*.
Gomal	ܓ	ܓ	ܓ	ܓ	ܓ	3	*g, gh*.
Dolath	?	ܕ	ܕ	ܕ	ܕ	4	*d, dh*.
Hê	ܗ	ܗ	ܗ	ܗ	ܗ	5	*h*, always as in *home*.
Wau	ܘ	ܘ	—	—	ܘ	6	*w*, as in *wowwow*.
Zain	ܙ	ܙ	—	—	ܙ	7	*z*.
Hêth	ܚ	ܚ	ܚ	ܚ	ܚ	8	*ch*, as in *loch*.
Ṭêth	ܛ	ܛ	ܛ	ܛ	ܛ	9	Emphatic *t*.
Yudh	ܝ	ܝ	ܝ	ܝ	ܝ	10	*y*, as in *your*.
Koph	ܟ	ܟ	ܟ	ܟ	ܟ	20	*k* or *kh*, as in *workhouse*.
Lomadh	ܠ	ܠ	ܠ	ܠ	ܠ	30	*l*.
Mîm	ܡ	ܡ	ܡ	ܡ	ܡ	40	*m*.
Nûn	ܢ	ܢ	ܢ	ܢ	ܢ	50	*n*.
Semkath	ܣ	ܣ	ܣ	ܣ	ܣ	60	*s*.
'Ê	ܥ	ܥ	ܥ	ܥ	ܥ	70	Peculiar guttural.
Pê	ܦ	ܦ	ܦ	ܦ	ܦ	80	*p, f*.
Ṣodhê	ܨ	ܨ	—	—	ܨ	90	Like *ss* in *hiss*.
Koph	ܩ	ܩ	ܩ	ܩ	ܩ	100	Guttural *k*.
Rîsch	ܪ	ܪ	—	—	ܪ	200	*r*.
Shîn	ܫ	ܫ	ܫ	ܫ	ܫ	300	Always *sh* as in *show*.
Tau	ܬ	ܬ	—	—	ܬ	400	*t, th*.

§ 1. The Syriac alphabet (see page 1) has twenty-two consonantal signs or letters. The first letter of the name of each sign represents its sound; e. g. ܒܹܝܬ "bêth" is the name of the sign, "b" is its sound; ܗܹܐ "hê" is the name, "h" is the sound.

§ 2. (1) (a) ܐܰܠܳܗܳܐ 'aloho' *God* (1:1); ܐܰܪܥܳܐ 'ar'o' *earth* (1:1).

(b) See last syllable in examples under (1) (a).

(c) ܕܰܥܠܘܳܝܳܐ d'lo'yor (1 Cor. 9:26); ܡܥܠܘܳܝܳܐ m'lo-yo' (1 Cor. 10:26); ܟܘܿܥܡ ḳo-yem (Matt. 13:1) (R. ܩܳܡ); ܫܳܐܠ sho-yel (Matt. 5:42) (R. ܫܳܐܠ); ܩܳܐܠ 'o-yel (Matt. 15:11) (R. ܩܳܡ).

(2) ܒܪܺܝܫܺܝܬ b'rîshith (1:1); ܫׁܲܗׁܲܫׁܲܚܘܳ ḥeshshukho' (1:2); ܬܘܗܘ ܘܒܘܗܘ tuh w'bhuh (1:1); ܐܦ ̣ 'ap-pay (1:2).

Some signs stand for two or more sounds.

(1) ܐ (Olaph) is generally—

(a) a soft breathing, like *h* in "hour," or

(b) quiescent in a preceding vowel; but sometimes it is

(c) pronounced as Yudh, e. g. when preceded or followed by another Olaph, and in the active participle of verbs which have the middle radical Wau, Olaph, or doubled.

(2) ܒ ܓ ܕ ܗ ܙ with a point under them are aspirated; with a point above them they are unaspirated. See § 9.

§ 3. ܗܽ hu (21:5); ܠܗܽܘܢ l'hun (21:5); ܦܺܝܫܳܐ peṣ-ḥo' (21:8); ܪܘܿܫܶܗ ru-ḥeh (1:2); ܡܰܫܠܶܡ mash-lem (21:2); ܐܰܪܥܳܐ 'ar-'o' (1:1).

It is to be noted that ܗ is *always* pronounced like *h* in "home;" ܚ (ḥ), like *ch* in "loch," or German *ch* in "Rache;" ܫ (sh), like *sh* in "show;" and that ܥ is "produced by a smart compression of the upper part of the windpipe and forcible emission of the breath."

§ 4. 1. ܟܽܠ kulleh (5:9); ܐܰܚ akh (2:18); ܐܠܳܗܳܐ 'aloho' (1:1); ܥܰܠ 'al (1:2); ܫܡܰܝܳܐ sh'mayo' (1:1); ܥܺܪܺܝܡ 'rîm (5:9); ܢܶܚܘܶܐ nchwê' (1:3); ܡܶܢ men (1:8); ܥܰܠ 'al (1:2); ܕܺܝܕܳܗ dîdha' (5:14).

2. (1) ܕ d'lo' (5:9); ܠܐ lagh'lîlo' (24:5).

(2) ܐ (1:1); ܟ (23:14).

(3) ܥ (14:4).

3. (1) ܐ (23:12); ܐ (3:5).

(2) ܒ (23:1); ܒ (23:2).

(3) ܒ (23:7); ܒ (30:1).

(4) ܕ (24:2); ܕ (24:12).

(5) ܥ (23:8); ܒ (24:1).

(6) ܗ (24:16); ܟ (24:16); ܐ (24:17); ܥ (24:9).

4. ܐ (1:1); ܒ (1:4); ܒ (1:6); ܐ (1:1); ܘ (1:1); ܒ (1:2); ܐ (1:3); ܐ (1:13); ܐ (1:5); ܒ (1:6); ܐ (1:1); ܐ (1:1); ܕ (1:1); ܕ (1:1).

1. The five letters, Koph, Lomadh, Mim, Nun, and 'Ê, have peculiar forms at the end of words.

2. Lomadh before Olaph is perpendicular, like the latter, (1). Initial Olaph follows the slant of a succeeding Lomadh, (2); but medial Olaph remains perpendicular, (3). A medial Lomadh before a final Lomadh is written as in ܒ (Matt. 9:33).

3. To be carefully distinguished are,

(1) Olaph, ܐ, and Zain, ܙ;

(2) Bêth, ܒ, and Koph, ܩ;

(3) Dolath, ܕ, and Rîsh, ܪ;

(4) Wau, ܘ, and Koph, ܩ (Wau can be joined only to a letter which precedes, but Koph to a letter preceding or following);

(5) Yudh, ܝ, and Shin, ܫ; and

(6) Lomadh, ܠ, and 'Ê, ܥ, since they differ as to size only.

4. Olaph, Dolath, Hê, Wau, Zain, Sodhê, Rîsh, and Tau may be connected with the letter which precedes, but not with the letter which follows. The forms of Dolath (ܕ or ܕ), Rîsh (ܪ or ܪ), and Tau (ܬ or ܬ) are somewhat dissimilar in the two cases.

5. ܐ, ܝ, and ܘ are called vowel letters.

ܐ, ܗ, ܚ, and ܥ are called gutturals.

§ 5. Classification of Letters.

1.

Labials, ف ڡ ب م

Dentals or Sibilants, ت ط د ث ز س ش ص

Linguals, ر ل ن

Palatals, ي ک ج

Gutturals, ق ح ع ه ء

Linguo-dental, ܛ

2.

Vowel letters, ا ه ى

1. According to their organic formation, consonants are classified as (1) Labials, (2) Dentals or Sibilants, (3) Linguals, (4) Palatals, (5) Gutturals, (6) Linguo-dentals.

2. The letters ا, ه, and ى were often used by the Syrians to express the long vowel sounds and diphthongs; and hence, they are called vowel-letters.

§ 6. Vowel Signs.

1. The vowel signs in use among the Jacobites, or Occidental Syrians, are the Greek letters Alpha, Epsilon, Eta, Omikron, and Upsilon, turned half over. They were introduced about 700 A. D., and represent the pronunciation of the Syriac at that time. They are ◌ܰ (ă) Pethoḥo, ◌ܳ (o) Zeḳofo, ◌ܶ (e) Rebhoṣo, ◌ܺ (î) Ḥebhoṣo, ◌ܽ (u) 'Eṣoṣo.

[*Note.*—The Nestorians used a different system of vowel points.

◌ (ă) Pethâḥâ, e. g. مَلَكَ (Ps. 1:2).

◌ (â) Zeḳâfâ, قَائِمٌ (Ps. 1:1).

◌ (ĕ, ĭ) Rebhâṣâ arrîhâ, جِبْرَ (Ps. 1:1).

◌ (ê) Rebhâṣâ karyâ, بَعْلٌ (Ps. 1:3).

◌ (î) Ḥebhâṣâ, وِبْنَا (Ps. 1:5).

◌ (u, û) 'Eṣâṣâ allîṣâ, أُمَّا (Ps. 1:4).

◌ (o, ô) 'Eṣâṣâ rewîḥâ نُعْدَشَا (Ps. 1:2).

The later Jacobites combined the points with the Greek letter system. Among the Nestorians, ◌ (Zeḳâfâ) was pronounced like *a* in "father;"

among the Jacobites, its equivalent ـٜ was pronounced like *o* in "note." The Jacobite Rebhoṣo and ʿEṣoṣo were separated into two signs and sounds among the Nestorians.]

2. The names of the vowels are of Syriac origin, and are derived from the position taken by the lips and teeth in their pronunciation. Pethoḥo means *opening*, the mouth being wide open when it is pronounced; Zeḳofo means *raising;* ʿEṣoṣo, *narrowing;* Rebhoṣo, *compression;* and Ḥebhoṣo, *depression.*

3. (1) ܐܲܠܳܗܳܐ ʾaloho (1:1); ܫܡܲܝܳܐ shᵉmayo (1:1); ܐܲܪܥܳܐ ʾarʿo (1:1).

(2) ܪܲܫܫܽܘܟܳܐ ṛeshshukho (1:2); ܦܲܫܳܐ peṣho (23:8); ܡܶܢ men (23:19); ܗܰܘܕܶܝ hoydên (24:2); ܓܶܪ gêr (24:3); ܥܽܘܢܶܐ ʿonê (24:4); ܥܲܪܒܶܐ ʿerbê (24:4).

(3) ܒܪܺܝܫܺܝܬ bᵉrîshîth (1:1); ܠܺܝ lî (23:2); ܕܺܝܥܲܬܺܝܟܺܝ dîyathîḳî (23:18); ܕܒܺܝܕܶܗ dᵉbhîdheh (23:13); ܪܽܘܚܶܗ ruḥeh (1:2); ܟܽܠܚܽܘܢ kullᵉkhun (23:18).

(1) Pethoḥo was pronounced like *a* in "hat;" Zeḳofo, like *o* in "note."

(2) Rebhoṣo was pronounced like *e* in "met." When followed by Yudh, it was pronounced like *ey* in "they;" as, also when followed by Olaph.

(3) Ḥebhoṣo was pronounced like *i* in "machine;" ʿEṣoṣo, like *oo* in "foot" or "fool."

4. ܥܲܨܺܝ (23:8); ܡܲܨܠܳܐ (23:17); ܐܲܢܳܐ (23:1); ܐܲܢܬܽܘܢ (23:7); ܒܢܝܟܘܢ (23:13); ܥܲܪܒܶܐ (24:4); ܫܲܒܽܘܥܳܐ (Rom. 8:2); ܐܲܡܬܗ (23:2); ܪܽܘܚܶܗ (1:2); ܐܳܢ (23:5).

All the vowels except ʿÊṣoṣo may be written either above or below the line.

5. (1) ܐܲܣܽܘܪ (Acts 23:20); ܥܲܒܕܽܘ (23:3); ܐܶܢ (23:5); ܠܺܝ (23:2); ܐܳܢ (23:5).

(2) ܪܲܫܫܽܘܟܳܐ (1:2); ܒܢܝܢ (1:5); ܟܠ (2:11); ܥܲܠܠܽܘ (17:4); ܩܲܕܡܺܝܢ (17:14); ܒܢܝܟܘܢ (J. S. 11:19); ܐܲܠܳܗܳܐ (1:1).

Vowels may be written, (1) fully, i. e. with a homogeneous consonant, or (2) defectively.

'Êṣoṣo is always written fully, except in ܟܠ *all* and ܥܠܬ *on account of;* and sometimes it is written fully even in these instances.

Remark.—The homogeneous consonants, or vowel-letters (§ 4. 5), are ܐ, ܝ, and ܘ.

(1) Olaph was written for a final ô (coming from a final â, which it still is among the Nestorians) or ê (also for î derived from ê, e. g. ܠܐ among the Jacobites is nî).

(2) Olaph was written also for a medial â (or ô), ê (or î), e. g. ܦܐܪܢ Pêran (Jacobite, Pîran), ܣܗܪܝܢ sônîn (Jacobite, sânîn) (J. S. 18:5).

(3) Olaph was written for a final ă, and sometimes for a medial ă, in Greek words, e. g. ܕܓܡܛܐ *δογματα.*

(4) Yudh was written for î, and sometimes for medial ê, e. g. ܒܝܫ = bîsh, ܕܝܢ = dên.

(5) Yudh was written for the diphthong *ai*, e. g. ܒܝܬܐ baito.

(6) Wau was written everywhere for *u* (except in ܟܠ and ܥܠܬ) and also for Nestorian *o*.

(7) Wau was also written for the diphthong *au* (*aw*), e. g. ܠܘ lau.

(8) ܐ was found for î (ê); ܗ for îu or êu, e. g. ܟܐܢ = kîn (Mt. 1:19), ܐܬܗܝܘ Ethh'nîu (J. S. 3:11), ܢ̈ܫܡܠܝ n'shamlêu (J. S. 30:1).

(9) ܘ̈ stands for long *o* in the exclamation ܐܘ̈ *O!* (J. S. 20:17), but ܐܘ (J. S. 2:10) = ܐܘ̇ *or.*

6. (1) ܡܠܟܐ (J. S. 7:11) = ܡܲܠܟܵܐ *king;* ܡܠܟܐ = ܡܲܠܟܵܐ *counsel;* ܐܢܐ = ܐܲܢܵܐ; ܒܥܐ (J. S. 6:4) = ܒܥܵܐ; ܐܝ (J. S. 8:16) = ܐܝ̇; ܐܝ (J. S. 9:5) = ܐܝ̇; ܫܢ̈ (J. S, 23:20) = ܫܲܢܹ̈; ܚܨܢ (J. S. 23:21) = ܚܨܹ̇; ܠܚܐ (J. S. 4:11) = ܠܲܚܵܐ; ܬܡܬܐ (J. S. 3:19) = ܬܡܬܹ̇.

(2) ܚܨܐ (J. S. 9:19) = ܚܨ̇ܵ; ܚܨܐ (J. S. 2:11) = ܚܨ̇ܵ; ܚܨܐ (S. S. 28:16) = ܚܨ̇ܵ; ܥܒ = ܥܒ̇ (or ܥܲ); ܥܒ (or ܥܲ) = ܥܒ̇; ܥܠ (J. S. 8:3) = ܥ̇ܠ; ܒܠ (J. S. 6:5) = ܒ̇ܠ; ܥܡܐ (J. S. 9:4) = ܥ̇ܡܵ; ܫܡܐ (J. S. 6:11) = ܫ̇ܡܵ; ܥܒ (J. S. 6:9) = ܥ̇ܒ; ܒܐ (J. S. 3:22) = ܒ̇ܐ.

(3) ܚܨܝ (J. S. 2:11) = ܚܨܝ ; ܨܒܟ (J. S. 4:18) = ܨܒܟ ;
ܐܗܕܟܕ (J. S. 10:2) = ܐܗܕܟܕ ; ܨܒ (S. S. 1:15) =
ܨܒ *thou art willing;* ܨܒ (J. S. 1:9) = ܨܒ ; ܨܒ =
ܨܒ (cf. ܫܡ J. S. 2:17) ; ܨܒ (J. S. 1:2) ; ܨܒ ; ܨܟ
(J. S. 1:1) = ܨܟ .

(1) In many manuscripts and books the vowels and forms are denoted by a system of diacritical points. See, for example, *Joshua the Stylite*, and the *Spicilegium Syriacum.*

(2) In general, it may be said that the point above a letter stands
(*a*) for ă as distinguished from e, î, u, or the half-vowel ;
(*b*) for ô (â) as distinguished from all other vowels.

(3) Sometimes words have two points, both serving to differentiate the form ; e. g. the 1st sing. has a point above, the 2d sing. a point below the line ; but the 3d fem. sing. has a point above and one below.

Remark.—Many manuscripts vary their pointings ; e. g. in *Joshua the Stylite* (18:9, *et al.*), we have ܥܒ = ܥܒ , because the Pe'al is usually marked in this way ; whereas, elsewhere, the point is placed above, to denote the same form.

§ 7. Classification of Vowel Sounds.

1. (1) ܐܦܬ (1:2) ; ܟܠ (1:2) ;
ܟܝ (1:8) ; ܟܠܘ (1:13).
ܠܐ (1:5) ; ܟܬܒܬܐ (2:6).
(2) ܒ (1:1) ; ܐܡܪ (1:1) ; ܐܪܥܐ (1:11).
ܫܡ (1:7) ; ܒܪܝ (1:9) ; ܫܢܐ (22:1).
ܒܝܬ (1:1) ; ܒܝܬܐ (2:11) ; ܐܚܐ (2:16).
ܣܦܪܐ (1:2) ; ܒܝܫ (1:2) ; ܐ (22:5).
(3) ܐܪܥܐ b'ro' (1:1) ; ܫܡܝܐ sh'mayo (1:1).

1. As to quantity vowels are—
(1) Short, ◌ ◌ ◌ ◌
(2) Long, ◌ ◌ ◌ ◌ ◌
(3) Half, not written, but pronounced like *e* in "below."

2. (1) ܩܕܫ ; ܩܕܝܫ ; ܩܘܕܫܐ *holiness;* ܚܒܝܒ *beloved.*

(2) ܦܬܟ (ܦܓܟ); ܦܬܚܐ *wing;* (ܫܡܢܚ 1:2).

(3) ܥܝܢ (1:7); ܥܝܢ *eye* (ܥܝܢܐ); ܕܝܢܐ *judgment;* ܐܠܦ (1:1); ܣܘܦ (ܣܢܦ *Nestorian*) *end* (ܣܘܦܐ); ܢܨܒ *he shall stand* (ܢܬܨܒ).

(4) ܐܠܦ *thousand;* ܐܠܦ (24:14); ܚܛܐ (24:5); ܡܙܡܪ (6:11); ܡܨܝܕܐ or ܡܨܝܕܬܐ *snare;* ܫܘܚ (Ps. 1:3).

2. As to origin, vowels are—

(1) Pure,		ă [ā],	(ĭ), ī,	ŭ, ū.
(2) Obscured,	ō	(ā),	ĕ,	(o).
(3) Contracted,			ê, î,	(ô) û.
(4) Heightened,	o	(ā)	ē, ī.	

Note.—The letter in brackets is no longer found; the letters in parentheses are found in the Nestorian, but not in the Jacobite, or West Syriac. The Nestorians pronounced ◌̣ (Rebhâṣâ arrîḥâ) sometimes as ĕ, sometimes as ĭ.

3. (1) ܡܠܟ, but ܡܠܟܐ *king;* ܩܛܠ *he killed*, but ܩܛܠܬ *she killed;* ܩܘܕܫܐ, but ܩܕܝܫܬܐ *holiness;* ܡܠܟܐ, but ܡܠܟܬܐ *queen.*

(2) (*a*) ܐܓ, ܐܓܐ *pure;* ܩܡ *he stood*, ܩܡܬ *she stood.*

(*b*) ܣܘܦ, ܣܘܦܐ *end;* ܥܝܢ, ܥܝܢܐ *eye.*

(*c*) ܐܓ *pure;* ܙܘܥܪܐ *wasp.*

(*d*) ܚܪܐ from ḥerro *free;* ܚܦܐ from ḥappo *violence.*

3. As to value in inflection, vowels are—

(1) *Changeable*, to wit: all half-vowels and all short vowels not in sharpened syllables, and heightened vowels.

(2) *Unchangeable*, to wit:

(*a*) Vowels long by nature or contraction, except (*b*), those derived from diphthongs.

(*c*) Short vowels in sharpened syllables, with a few exceptions (*d*).

§ 8. Diphthongs.

1. (1) ܫܥܐ (1:6); ܫܥܝܡ̈ܐ (23:7).

(2) ܫܥܬ̈ܐ (6:13); ܐܚܬ̈ܐ (24:1); ܐܥܬ̈ܐ (26:7).

(3) ܫܥܝܟ̈ܐ (Mt. 21:38); ܐܥܬ̈ܐ (25:10).

2. (1) ܐܦ̈ܐ (1:2); ܟܬ̈ܐ (25:1); ܐ̈ܠ? (25:9).

(2) ܟ̈ܝܟ (6:5); ܝ̈ܠ (25:12); ܝ̈ (25:9).

(3) ܐ̈ܬ *sign of plural.*

Waw and Yudh at the end of a syllable, after a heterogeneous vowel, form diphthongs. We have—

1. (1) Waw after *a*, pronounced like *ow* in "how."

(2) ◌ܶ pronounced *ê-oo*, or like Italian *eu* in "eufonia."

(3) ◌ܶ, like *ew* in "mew."

2. (1) ◌ܲ, like the English adverb "ay."

(2) ◌ܰ, like *owi* in "owing."

(3) ◌ܳ, like *uoy* in "buoy," when you give the *o* the sound of *o* in "do."

§ 9. Unvowelled Consonants.

1. ܐܪ̈ܥ 'ar-'o' (1:1); ܢ̈ܗܪ nuh-ro' (1:3); ܪ̈ܡܫ ram-sho' (1:5).

2. B'rîshîth b'rc' sh'mayo' w'yoth (1:1).

3. ܫ̈ܒܥ (1:4); ܫ̈ܒܥ (1:7); ܫ̈ܒܥ (1:7).

Note.—ܚ̈ܕܘ *joy*; ܐ̈ܟܚ *ways*; ܚ̈ܟܡܬ *wisdom*; ܐ̈ܠܗ *God.*

In Syriac there is no sign to show that a consonant is without a vowel, or that it is to be pronounced with a quickly uttered *e* sound, or half-vowel. We have the facts, however, without the sign. See 1, 2.

3. The phenomena denoted in Hebrew by medial Sh'wa occurred in Syriac also.

Note.—Consonants sometimes take a helping vowel. See § 32.

§ 10. Orthographic Signs. Rukhokh and Kushoy.

1. (1) ܫܡܫܐ (1:1); ܒܪ (1:1); ܫܡܥܘܢ (1:2); ܫܒܥ (1:6).

(2) ܫܥܐ (1:2); ܒܨܪ (1:7); ܟܠܫܐ (1:13); ܚܡܫܐ (1:2).

(3) ܚܕܐ ܒܚܕ (1:4); ܕܡܟ ܒܥܠܟ (1:6).

2. (1) ܐܢܐ (1:1); ܫܐܠ (1:1); ܐܟܐ (1:2); ܕܐܬܪܥ (1:10); ܚܫܒ (1:12); ܐܢܫ (2:12); ܠܒܐ (2:13).

(2) ܐܬ (1:2); ܒܥܡܐ (1:10); ܒܢܐ (3:12); ܒܕܐܝܠ (5:15); ܫܒܥܐ (25:6).

(3) ܐܒ (2:18); ܒܢܝܐܝܠ (5:15); ܒܥܐ (2:6); ܐܦ ܟܐ (3:5).

(4) ܐܝܠ (24:10); ܒܢܝܡ (24:17); ܒܚܕ (24:1); ܫܢܐ (24:2).

1. Rukhokh (*softening*) is a point placed under the letters ܒ, ܓ, ܕ, ܦ, ܬ, and ܟ, to show that they are to be aspirated. It occurs whenever one of these letters is preceded either (1) by a full vowel, or (2) by a half-vowel.

(3) It is to be noted, also, that these letters may be aspirated when the word immediately preceding them ends in a vowel.

2. Kushoy (*hardening*) is a point above the letters ܒ, ܓ, ܕ, ܦ, ܬ and ܟ, to show that they are unaspirated. It occurs—

(1) When the aspirates are not preceded by a vowel or half-vowel.

(2) When they are preceded by a full vowel and are doubled.

(3) After all diphthongs, except in ܐܒ.

Note.—ܫܢܐ (3:8) and similar words are no exception, since the Yudh is doubled, and we read ḥay-y'tho'.

(4) We have no sign to denote the doubling in any but the aspirate letters. In many texts, it is omitted from them also.

§ 11. The Linea Occultans

1. ܫܒܥ (2:6); ܐܠܦ (5:10); ܟܠܫܬ (2:17); ܚܡܫܐ (11:2).

2. ܐܢܐ (2:17); ܐܢܐ (6:5); ܐܢܐ (22:2); ܐܢܢܐ (26:15); ܐܢܘܢ (26:19).

3. ܐܡܪ (21:7); ܐܡܪ (22:9); ܐܡܪ (22:11); ܐܡܪ (23:13); ܐܡܪ (23:16).

4. ܐܡܪ (Lk. 1:72); ܐܡܪ (John 15:4); ܐܡܪ (1 Cor. 11:2).

5. ܐܡܪ (1 Tim. 6:11); ܐܡܪ (1 Cor. 14:1); ܐܡܪ (Mt. 21:5).

R.—ܐܡܪ (Acts 23:11); ܐܡܪ (Mt. 21:21); ܐܡܪ (Heb. 13:17).

A line, called the *linea occultans*, is put under certain letters to show that, though written, they are not to be pronounced.

1. It occurs most commonly with an assimilated Nun or a silent Hê.

2. Olaph is occult when not preceded or followed by a vowel.

3. Waw and Yudh are never marked by the linea occultans, even when at the end of a word and not preceded by a vowel.

4. In ܐܡܪ *to remember*, ʿÊ receives the linea occultans to show that it is to be pronounced like Olaph.

5. In ܐܡܪ *run*, and ܐܡܪ *daughter of*, rish has the linea occultans.

Remark.—In the Ethpe'el Imperative, a line occurs under the second radical among the Jacobites and over it among the Nestorians. This line has the force of Marhetono rather than of the Linea Occultans (cf. § 12. 2).

§ 12. Mehagyonō and Marhetono.

1. ܐܡܪ (6:9); ܐܡܪ (2:3); ܐܡܪ *wisdom* (= ܐܡܪ); ܐܡܪ *they shall ask* (= ܐܡܪ).

2. (1) ܐܡܪ (2:15); ܐܡܪ *they have divided;* ܐܡܪ *six;* ܐܡܪ *sixty.*

(2) ܐܡܪ = ܐܡܪ (Kirsch, "Chrest.," p. 134); ܐܡܪ *fifty* (J. S. 21:20); ܐܡܪ (J. S. 1:1); ܐܡܪ (Kirsch, "Chrest.," p. 64:7).

1. Mehagyono is a sign placed under a letter to show that it is to be pronounced with a short vowel.

2. (1) Marhetono is a line placed above a letter to show that it is to be pronounced without a vowel.

(2) A diacritical line is used also to denote an abbreviation or a number. On the ܐ of the interjection ܐܡܪ we find either a line or the Greek Omega, to distinguish it from ܐܡܪ *or*.

Remark.—For Marhetono with the Imv. Ethpe'el, see § 11. *Rem.*

§ 13. Sign of the plural.

1. ܐܰܒ̈ܐ (1:2); ܒ̈ܢܝ (1:3); ܒ̈ܨܥܝ (1:12); ܠ̈ܐܗ̈ܐ (2:3); ܟ̈ܡ̈ܠܐ (2:3).

2. ܐ̈ܐ (1:13); ܒ̈ܥ̈ܐ (2:2); ܟ̈ܘ̈ܥ̈ܐ (24:4).

3. ܡ̈ܟ̈ܕ̈ܘ̈ܣ̈ܐ (24:11); ܪ̈ܫ̈ܥ̈ܐ (1:9).

1. Two points, called Rebbuy, are placed horizontally over a word to indicate that it is plural.

2. One of these points may coincide with the diacritical point of the Rîsh.

3. Rebbuy may stand with the dual also.

§ 14. Accent.

In modern Syriac, the accent is on the penult; the place of the accent in ancient Syriac is still in dispute. There follows a summary based on Duval:

1. The accent is generally on the penult.
2. The ultima receives it,
   (*a*) In monosyllables.
   (*b*) When it is a closed syllable with a long vowel.
   (*c*) When the first of two vowels is a helping vowel.
3. The antepenult never receives the accent, except when the second vowel is a helping vowel.

§ 15. The Accents.

An involved system of accents was used, especially for exegetical purposes, in commentaries on the Scriptures. According to Ewald, they were used, (1) to denote the relation of the parts of a chapter, (2) to denote the divisions of the sentences, (3) to denote the grammatical relations between words, (4) to denote the sentiment, or rhetorical characteristics of the sentence.

According to Bar Hebræus, the number of the accents was forty. In many manuscripts we have but two; a single dot, like our period, for short sentences, and four dots for longer. In the text of Walton's Polyglott, four dots are used for paragraphs, and one for shorter periods; while two are used to separate protasis and apodosis, dependent from principal sentences, and often the minor parts of subordinate sentences. Three dots are used to call special attention to what precedes. See Gen. 1:5,7; and Matt. 24:30,36,43,47.

§ 16. Syllables.

1. ܐܲܠܳܗܳ 'a-lo-ho' (1:1); ܫܡܥܝܐ sh'ma-yo' (1:1); ܘܥܫܫܘܟܐ w'ḥesh-shu-kho' (1:2).

2. ܐܪܥܐ 'ar-'o' (1:1); ܚܘܝܬ h'woth (1:1); ܫܐܘܬ (1:2).

Remark 1.—ܫܬ *six*; ܫܬܝܢ *sixty*; ܟܣܝ *covered*; ܬܠܬ *three*; ܗܟܐ *here*; ܛܦܠ *they were foolish.*

Remark 2.—ܒܟܐ (15:8); ܒܨܐ (15:8); ܐܨܛܘ (17:15); ܐܬܒܚܪ (17:11).

1. A word has as many syllables as it has full vowels. A half-vowel does not constitute a syllable.

2. Every syllable must begin with a consonant. It may begin with two consonants, in which case the first takes a half-vowel.

Remark 1.—In ܫܬ and ܫܬܝܢ, and in later times in some other words, there is no half-vowel; e. g. ܫܬ = shto'.

Remark 2.—Words beginning with ܐ quiescing in ܗ are exceptions to this rule. According to some, they are to be pronounced, as they are sometimes written, with an Olaph before them. According to Bar Hebræus, ܗܕܐ is pronounced "īda'tho'" by the Jacobites, and "yida'-thâ'" by the Nestorians.

3. ܒܪܫܐ (15:7); ܒܨܥܝܪ (15:5); ܐܚܪ (16:11); ܒܥܠܡ (16:15); ܒܪܟܬܐ (1:7).

3. At the end of a syllable, two consonants may be pronounced, though more may be written.

§ 17. Syllables.

1. ܐܲܠܳܗܳ (1:1); ܫܡܥܝܐ (1:1); ܐܪܥܐ (1:2).

2. ܒܪ (1:1); ܚܘܝܬ (1:1); ܒܪܟܘܟ (1:6).

3. ܫܡܥܐ (1:2); ܐܬܬ (1:2); ܫܓܓ (1:4).

4. ܒܪܟ (1:7); ܒܪܟܬܐ (1:7); ܥܒܪܟ *she made thee*; ܩܛܠܟ *he killed you*; ܡܠܟܟ *your kings*; ܒܪܥ *leper*; ܕܗܒ *gold*; ܩܛܠ

wing; ܛܒܘܬܐ *goodness*; ܒܣܘܪܬܐ *gospel*; ܢܫܡܬܐ *breath*; ܨܦܪܐ *bird*; ܫܒܛܐ *tribes*.

1. Syllables which end in a vowel are called open.

2. Syllables ending in a consonant are called closed.

3. A closed syllable whose last consonant is doubled is called sharpened.

4. A syllable ending in a short vowel followed by a consonant with a half-vowel is called half-open.

Note.—The syllable is half-open, (a) in the 3d fem. sing. Perf. before suffixes, (b) in the syllable before ـܼـ and ـܽـ when it does not end in a diphthong, (c) in many nouns, especially before the feminine ending.

§ 18. Euphony of Consonants. *Assimilation.*

1. ܢܦܠ (R. ܢܦܠ) (24:1); ܠܒܢܬܐ *brick* (11:3).

ܐܬܬ (1:2); ܢܗܪ *it shone* (Lk. 6:11); ܢܛܪ *he shall keep* (Lk. 11:21); ܢܢܗܪ (3:17); ܢܢܗܪ *let shine* (Mt. 5:16).

2. ܐܡܬܐ (5:5); ܐܬ (6:10); ܚܡܫܬܐ (15:9).

3. ܥܕܬܐ *church*; ܚܕܬܐ *new*; ܦܫܝܛܬܐ *simple*; ܐܬܒ *he assented*; ܐܬܬܩܢ *he prepared*.

Remark.—ܐܬܟܫܝ *it was broken*; ܘܕܡܝܢ *and that which was like*.

4. ܢܣܩ (Mt. 13:2); ܐܣܩ (Mt. 17:1).

1. At the end of a syllable, Nun is assimilated to the following consonant, which is then doubled.

Note.—Before ܒ this assimilation does not take place.

2. The Nun is sometimes written, though not pronounced. When not final, it then receives linea occultans.

3. When Taw is preceded or followed by Dolath or Teth, the first lingual is assimilated to the second, and written with or without the linea occultans.

R.—When one Taw or Dolath precedes another, both are unaspirated.

4. In the verb ܣܟܟ *to ascend*, where Semkath ends one syllable and Lomadh begins another, the Lomadh is assimilated to the Semkath; see § 65. 8.

§ 19. Occultation.

1. (1) ܐܢܐ (2:17); ܐܢ (14:5; 22:14); ܐܢܫܐ (14:1).

(2) ܒܝ *my enemy*; ܒܝܟ *your enemy*.

2. (1) *a*. ܐܝܬ ܟܗܢ (3:17); ܐܝܬ ܠܝ (5:9); ܐܝܬ ܐܢܘܢ ܗܘ *he was a priest* (Gen. 14:18).

b. ܐܝܬ ܠܗ (25:7); ܐܝܬ ܐܚܝ (27:6).

(2) ܢܬܠ (6:7); ܢܬܠ (28:7); ܢܬܠܗ (29:14).

(3) ܗܘܐ (8:2); ܗܘܐ ܡܫܟܒܗ (11:8); ܗܘܐ ܠܡܫܚܬ (22:3); ܗܘܐ ܡܟܟ (22:13).

(4) ܗܘܐ ܒܫܐ (22:12); ܗܘܐ ܐܡܪ (22:15).

(5) ܪܘܡܝ *Rome*; ܒܪܡܫܐ (Eph. 3:12).

3. ܒܥܥܐ (1:12); ܟܥܥܐ (17:13); ܟܟܝ (11:16).

4. ܚܢܢ ܩܛܠܝܢ *we are killing*.

5. ܐܙܠ (Mt. 18:17); ܒܛܠ (Mt. 9:17); ܒܛܠ (Mk. 16:17).

6. ܐܦ (6:10); ܠܐ ܐܙܠ (5:9); ܟܒܕ (12:9); ܐܦ ܐܚܝ (32:14). ܐܟܠ (Lk. 12:16); ܟܒܪ (Acts 7:21); ܙܒܢ (1 Cor. 9:24).

7. ܐܟܘܢ (10:12); ܐܫܟ (10:15); ܐܬܬ ܡܥܬ (32:12).

Occultation occurs when a letter is written but not pronounced. It is generally denoted by the linea occultans. It occurs,

1. With Olaph, (1) at the beginning of a word when not followed by a vowel; (2) in the middle of a word when not preceded by a vowel.

2. With Hê, (1) In ܐܝܬ (*a*) after a predicate adjective, participle or noun, and (*b*) when an auxiliary verb.

(2) In parts of ܢܬܠ *to give*.

(3) In the 3d sing. masc. suffix.

(4) In ܗܘ and ܗܘ when they are used for the verb *to be*.

(5) In Greek words beginning with *Rho*, the *h* being written after the *r*, as in Latin.

3. When a letter is written twice to show the derivation of the word, the linea occultans being placed under the first.

4. With ـه in ـلے when employed for the verb *to be*.

5. Sometimes with ʾ before ـع.

6. Often with Nun, sometimes with Lomadh and Rîsh.

7. Occult ـه and ـو are never marked by the linea occultans. At the end of words they are occult whenever not preceded by a vowel.

§ **20.** Addition.

1. أَوْعِمْكَا (1:8); ܐܲܥܡܲܩ (Mk. 13:19).

Rem. 1.—أَهْلَه (23:18); إِسْتِيمِ *stadium*; أَسَّا *foundation*.

Rem. 2.—إِسْطَمْكَا (1:5); إِتْرِمْصَ (18:19).

An Olaph with a short vowel is sometimes put before an unvoweled consonant (Olaph prosthetic).

Rem. 1.—Before ـب and foreign words beginning with ـس the vowel is ـِ

Rem. 2.—Before ـو the prosthetic Olaph takes ـِ in which the ـو quiesces.

2. إِلْصَقْتَا (6:4); سِفْشِف (from سفف) (1 Tim. 4:16); خِزْيَكْس (*r* inserted) (5:7); مِهْلِب (R. هلك) *he changed*; إِزْدَحَمْ (ـم inserted) (1 Cor. 7:29).

3. إِلْشَمْعَه (Mk. 15:47); إِلْشَمْعَه (Ex. 18:11 Hexaplar).

2. A letter is sometimes inserted in a word and strengthens it in the same way as the doubling of a radical.

3. In later times a Taw was added to the Ethpe'el of ê-Waw verbs, both being unaspirated.

§ **21.** Transposition.

1. عَشْرَيْنَ (1:13); إِزْدَعَمْ (Mt. 11:19); أَسْدَعَه (Mt. 16:12); يِلْبَا (Heb. 10:23); إِدْعَس (Lk. 9:36).

2. إِلْأَعَس (Mt. 26:8; Spic. Syr. 40:14).

3. مَتْنِب (1 Cor. 14:1).

Transposition occurs,

1. In the passives of the simple and intensive species when the first radical is a sibilant. Before ܐ the ܙ is changed into ʾ before ܓ into ܒ. § 22. 4.

2. In the Ethpe'el of ܚ verbs.

3. In the Imperative of ܐܬܐ *to run.*

§ 22. Permutation.

1. (1) ܐܬܝ (Mt. 22:7); ܐܬܝ (5:3); ܐܫܬ (5:4); ܙܡ (R. ܙܐ) *to make unclean;* ܢܬܬ (23:8); ܐܠܦ (Ps. 5:3).

(2) ܐܠܥ (Mk. 15:47); ܐܠܝ (Mt. 25:10); ܐܠܦ (Did. 41:19). ܐܠܟ (Did. 3:3); ܐܠܫ (Ex. 2:23).

2. ܐܬ (Mt. 23:23); ܐܬ (32:21); ܐܬ koyem (John 11:23); ܐܡ (Mt. 24:15); ܐܬ *they struck me* (Sym. Job 16:10).

Rem.—ܫܡ (J. S. 3:20); ܫܡ (J. S. 66:2); ܥܡ (J. S. 70:4; 77:12).

3. ܒܐ (Mt. 5:42); ܒܐ (Mt. 6:27); ܐܐ (1 Cor. 15:50); ܐܡ (Eccl. 9:4).

4. ܐܡ (1:13); ܐܙ (Mt. 9:17); ܐܙ (Lk. 24:7); ܐܙ (Mt. 11:19).

1. (1) In the causative of most verbs ܐ the first radical is changed to Waw; in ܐܬ *to come*, it is changed to Yudh. In some cases in verbs ܚ also, the Olaph is changed to Yudh.

(2) In the Ettaph'al of 'Ê Waw verbs, and in the Ethpe'el and Ethpa'al of a few Pê Olaph verbs, the Olaph is changed to Taw.

2. In all ܗ verbs, except ܐܬ and ܐܬ, the Waw is changed into Yudh. In the Part. active of ܟ verbs the Waw is changed to Yudh in pronunciation, though in the masc. sing. it is written with Olaph. In some verbs an Olaph is sometimes written where we generally have Waw.

Remark.—Four times in Joshua the Stylite, the Part. act. masc. sing. of an 'Ê Waw verb is written with a Yudh instead of an Olaph, in place of the second radical.

3. Yudh is changed to Olaph in the Pe'al Imperfect and Infinitive of verbs ܥ and sometimes in the verbal nouns of verbs ܟ.

4. In the passive conjugations of verbs beginning with ? or ܙ, transposition having first taken place, according to § 21. 1, Taw is changed to ? after ܕ and to ܛ after ܙ.

5. Hê is changed to Yudh in ܐܬܥܨ for ܐܬܗܥܨ (24:8; 1 Tim. 1:17); and perhaps Ê to Olaph in ܐܬܝ *lustful* ("Acta Martyrum," II. 361).

§ 23. Rejection.

1. (1) ܐܟ (Mt. 28:19); ܐ (11:1); ܐܬܥ (32:8); ܫ (23:9); ܐܙ (26:3); ܐܕ (Lk. 10:39).

(2) ? (Prov. 3:6); ܐܨ (Mt. 5:42); ܟ (Mt. 22:44).

(3) ܗ (30:3); ܢ (Mt. 19:17).

(4) ܐܦܘܢ (Rom. 1:30); ܐܪܟܘܢ *president*.

1. Rejection may take place at the beginning of a word,

(1) With Olaph in the Imperative of Pê Olaph verbs, and often elsewhere when the Olaph is occult.

(2) With Yudh, in the Imperative of Pê Yudh verbs.

(3) With Nun, in the Imperative of Pê Nun verbs.

(4) With Mîm, in certain nouns formed from Pa'el Participles.

2. (1) ܐܥ (= ܐܐܥ) (Gen. 31:22); ܐ (Mt. 8:7); ܟ (Mt. 5:19); ܐܥ (Ps. 45:1); ܟ (25:17); ܥ (for ܥܐ) (16:14); ܟ (= ܥܟ) (Judges 11:25).

(2) ܥ (26:7); ܟ (25:15); ܟܥ (Mt. 6:5); ܫ (Jn. 5:21).

(3) ܠ (for ܟܠ) (James 3:6); ܙ (for ܙܙ) (Rom. 3:13); ܙ for ܙ) (Ps. 45:3); ܕ (for ܕ) (24:1); ܨ (for ܨܟ) (Rev. 4:1).

(4) ܙ (for ܙ) (24:1); ܙ (Hex. Ruth 1:13); ܙ (Sym. Job 41:4); ܙ (Judges 6:18),

2. Rejection takes place in the middle of a word,—

(1) With Olaph, in the 1st sing. Imperfect Pe'al; and often, in the Imperfect and Participle of the Pa'el, and sometimes in the Ethpe'el, of Pê Olaph verbs. Olaph is sometimes rejected also from 'Ê Olaph derivatives.

(2) With Waw and Yudh, when they stand between two vowels, or between a half-vowel and a vowel; and sometimes elsewhere.

(3) In isolated instances, with Lomadh, Rish and Nun.

(4) With Taw, in the Ethpe'el, whenever three Taws would come together; and in a few nouns when two Taws would come together.

3. (1) ܣܓܝ (= ܣܓܝܐ) (28:14); ܐܒܕܢ (= ܐܒܕܥܢ) (6:3); ܒܥܐ (J. S. 26:13); ܐܒܕܬ (= ܐܒܕܬܐ) (6:1); ܐܬܥܒܕ (J. S. 15:10).

(2) ܐܦܬ (1:2); ܡܩܨܦܐ (1:12); ܥܐ (1:15); ܚܙܐ (23:7); ܙܬ (23:1); ܐܥܡܩ (23:2); ܡܙܬ (32:12).

(3) ܡܠܟܬܐ (Mt. 12:25); ܡܠܟܐ *queen*; ܒܝܬܐ (Ephr. 3:427); ܒܝܬ *house* (Mt. 12:25).

3. Rejection takes place at the end of a word,—

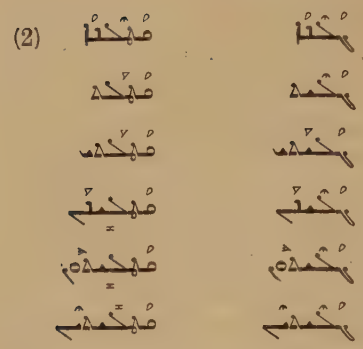
(1) Sometimes with Waw, in the 3d masc. plur.; and with Yudh, in the 3d fem. plur. of verbs. Olaph is sometimes rejected from ܣܓܝܐ *much*.

(2) The final Nun of verbs is generally rejected. The final Nun of nouns plural is always rejected in the emphatic and construct states.

(3) A final Taw is rejected from the feminine singular absolute of nouns; and in Mt. 12:25, from ܒܝܬܐ *house*.

4. (1) ܐܦ (= ܐ ܐ) (24:5); ܒܢ (= ܒܢ ܐܢ) (Mt. 12:12); ܒܙ (= ܒ ܐܙ) (24:4); ܒܡܚ (18:12); ܒܡܒܚ (= ܒܡܒܚ) (1 Thess. 3:3); ܒܐ (Lk. 4:36); ܒ (= ܒ ܐ) (23:17); ܒ (6:9); ܒ (= ܒ ܐ) (Mt. 13:27); ܒ (23:19); ܒ (= ܒ ܒ) (Judith 1:5).

(2)



(3) أَعْشَ *fountain*; عَشَ *seventeen*; عَشَ *nineteen*.

4. (1) Many compound words, or words which coalesce, drop one or more letters.

(2) The enclitic forms of the personal pronouns coalesce with Participles and adjectives, forming as it were, a new tense.

(3) When a number ending in Ê combines with عَشَ *ten*, one Ê is dropped.

§ 24. Otiose Letters.

1. اَلَا (1:12); اَذَا (Mt. 19:29); اَبَدَا (Mk. 1:23); اَمَا (3 John: 6); اَمَا (14:15).

2. مَعَدَه (6:2); مَبَدَه (6:1); مَعَصَه (6:1).

3. مَعَسَ أَسَتَ (32:12); أَدَ (John 20:17); دَصَبَ (6:9); عَسَ (6:15); مَعَتَصَ (6:14); أَلَمَ (Mt. 2:6); سَعَسَ (6:8); أَيَمَ (6:9); تَصَكَتَسَ (22:5); سَتَ (13:3); مَعَدَ (19:9).

Otiose letters are those which are neither quiescent in a previous vowel nor marked by the linea occultans, but yet are unpronounced. They are,

1. Olaph final when preceded by another Olaph.

2. Waw at the end of verbs, when not preceded by a vowel.

3. Yudh, in the 3d fem. plur. of verbs; in the 2d fem. sing. of verbs and pronouns; and in the pronominal suffixes of the 1st sing. (except when preceded by a vowel), 2d fem. sing., and of the 3d masc. sing. when it ends in Yudh.

§ 25. Quiescence.

1. (1) ܡܰܐܟܶܗ (28:3); ܠܶܐܟܶܗ (5:10); ܫܰܐܥܶܡ (2 Macc. 5:24).

(2) ܬܡܳܐ (James 1:6); ܡܰܐܟܶܗ (Heb. 10:6); ܒܳܐܫ (1 Sam. 25:36); ܫܬܳܐܥ (Ezek. 16:27).

(3) ܥܰܠܳܐ (32:2); ܠܶܐܟܶܗ (James 5:2); ܐܶܠܐܟܶܗ (28:1); ܥܰܛܳܐ (Hex. Jer. 10:19).

(4) ܐܳܐ (18:17); ܥܳܐ (18:19); ܐܥܳܐ (18:17); ܥܳܙܐ (18:10); ܨܐ (1:1); ܦܳܒܐ (Rom. 16:1); ܐܰܣܛܳܐ (Rom. 16:3).

Rem. 1.—ܐܳܟܶܗ (18:13); ܠܳܟܬܳܐ (18:15); ܨܳܩܐ (18:11); ܐܳܟܐ (1:6); ܐܳܟܬܳܐ (1:13); ܠܳܐܥܠܐ (1:8).

Rem. 2.—ܐܳܐܟܐ (1:1); ܐܳܟܐ (1:3); ܨܐ (1:1); ܦܳܐ (1:13); ܐܳܐܥܕܐ (Rev. 5:9); ܐܳܐܣܬܐ (Lk. 2:1).

1. (1) At the end of a syllable Olaph loses its consonantal force and quiesces in the preceding vowel.

(2) When Olaph with a vowel follows an unvoweled consonant, the vowel is usually thrown back on the preceding consonant, and the Olaph quiesces (cf. § 32. 3).

(3) In the middle of a word, when Olaph should receive a half-vowel, it quiesces in a short full vowel given to the preceding consonant.

(4) When a vowel-letter, Olaph always quiesces.

Rem. 1.—The inseparable particles ܒ ? ܟ and ܐ draw back the vowel of the Olaph.

Rem. 2.—Olaph may quiesce in any one of the vowels.

2. (1) ܫܰܒܘܥܬܳܐ (2 Pet. 3:9); ܫܰܒܘܥܬܳܐ (2 Pet. 1:2); ܫܰܒܘܥܬܳܐ (Acts 13:32); ܡܰܟܘܠܳܐ *inflammation* (Thes. Syr. 697).

(2) ܫܰܡܥܳܐ (Heb. 12:20) ܫܰܡܥܳܐ; ܫܰܡܥܳܐ (15:1); ܐܰܡܥܳܐ (2 Cor. 6:5).

(3) ܒܥܳܐ (1:1); ܒܥܐ (1:2); ܫܰܥܒܳܐ (1:2).

2. (1) Waw quiesces at the end of a syllable after the homogeneous vowel ◌ٗ

(2) In the middle of a word, when it would have a half-vowel, it frequently quiesces in a ◌ٗ given to the preceding consonant.

(3) When a vowel-letter it always quiesces.

3. (1) أَوْعَد (5:2); هَمْهِمِي (18:19); لَشْمَطُا (5:6); عَنَّد (11:10); حَسِد (23:2).

(2) إِلْمِحْنِ (23:14); إِلْمِحْت (32:23); سِبْحَوْهِي *their breast* (Thes. Syr. 1201).

(3) مِلْت (26:3); مِلْوُا (18:13); مِبْحَلْا (18:7); بِحْا (15:8); بِحْت (15:9).

Rem. 1.—إِمْحَلْا (1:5); أَمِرْ (25:11); إِحْزَا (17:15).

Rem. 2.—إِمَا (14:3); مِلْت (14:13); حَامِبْحَوْهِي (17:1).

(4) هَعْمَز (1:4); حَمْد (1:7); وَقْفِي (1:9); مَحْمَلْا (1:10).

3. (1) At the end of a syllable, Yudh quiesces after the homogeneous vowel ◌ٖ.

(2) In the middle of a word, when it would receive a half-vowel, it frequently quiesces in a ◌ٖ given to the preceding consonant.

(3) At the beginning of a word, when it would have a half-vowel, it quiesces in ◌ٖ.

Rem. 1.—This ◌ٖ at the beginning of a word often takes prosthetic Olaph (§ 20. 1).

Rem. 2.—Prefixes draw the vowel to themselves, the Olaph prosthetic even being sometimes retained and quiescing.

(4) When a vowel-letter, Yudh quiesces in ◌ٖ or ◌ٖ.

4. مَحْبُو w'bhuh (1:2); رُحْمَ ruḥeh (1:2); مَحْ tuh (1:1); جِنْسُو gensoh (2:12).

4. Hê never quiesces in Syriac.

§ 26. Peculiarities of Gutturals.

1. (1) ܥܡܐ (Acts 20:1); ܐܥܩܒ (Acts 8:11); ܥܓܠ (Acts 7:41); ܠܥܠܥ (Lk. 12:3); ܥܫܪ (Mt. 19:5); ܥܒܕ (Mt. 19:6).

(2) ܢܗܝܒ (Rom. 14:19); ܚܙܐ (Lk. 1:8); ܚܡܫ (2 Cor. 10:9); ܟܚܫ (Heb. 11:34).

1. (1) Final gutturals and Rîsh prefer the vowel ـَ

(2) Medial gutturals are treated like other letters.

2. (1) ܟܬܒ (1:1); ܐܡܪ (12:17); ܐܪܥܒ (13:6).

(2) ܫܐܠ (Mt. 22:41); ܢܣܒ (23:8); ܐܫܒܥ (Is. 16:6).

(3) ܥܡܐ (Acts 20:2); ܢܚܡ (Gen. 5:29); ܝܘܣܦ (Acts 4:36); ܡܕܒܚܐ (Judith 1:16); ܫܒܥ (Acts 10:14); ܒܒܠܘܢ (Rev. 17:4).

2. Olaph preserves its full consonantal force,—

(1) At the beginning of a word, when accompanied by a vowel.

(2) In the Pa'el and Ethpa'al of ܫܐܠ *to ask;* though in most verbs 'Ê-Olaph it is changed to Yudh. Cf. § 22. 1. (1).

(3) In a few verbs whose third radical is Olaph, as also in their derivatives.

Rem.—Cf. also §§ 19. 1; 20. 1; 22. 1; 23. 1. (1); 23. 2. (1); 23. 3. (1); 23. 4. (1); 24. 1; 25. 1.

3. In ܙܟܪ *to remember*, 'Ê is treated by the West Syrians as if it were Olaph.

4. For the peculiarities of Hê and Hêth, cf. §§ 19. 2, 4; 22. 5; 23. 4. (1), (2); 25. 4.

§ 27. Peculiarities of Waw and Yudh.

1. ܢܨܒ n°bhîyo (28:1); ܠܨܢܬܗ (Lk. 1:70); ܢܨܬ (25:18).

1. Yudh sometimes stands at once for a vowel-letter and a consonant.

2. For a connected view of the peculiarities of Waw, see §§ 19. 7; 22. 1, 2; 23. 2. (2), 3. (1); 24. 2; 25. 2.

3. For the peculiarities of Yudh, see §§ 19. 7; 22. 1, 2, 3; 23. 1. (2), 2. (2), 3. (1); 24. 3; 25. 3.

§ 28. Quantity of Vowels.

1. (1) ܩܕܡܝܬ (1 Cor. 15:1); ܩܕܡܝܬܟ (John 15:16); ܩܕܡܝܬܗ

(2) ܒܪܝܟ *blessed*; ܒܪܝܟܬ (1 Cor. 7:36); ܒܪܟ (29:17); ܒܪܟ (Mt. 9:4); ܒܪܟ (Mt. 24:15).

1. In closed syllables the vowel is generally short; but it is long,—

(1) Where the long vowel has arisen by contraction.

(2) Where the vowel is naturally long, and the syllable has become closed by the dropping of a short vowel.

2. (1) ܐܟܠ (27:6); ܐܟܝܠ *eaten*; ܐܟܠ (Lk. 1:59); ܐܟܠ (Acts 10:13).

(2) ܟܢܫܐ (Lk. 11:12); ܚܟܡܬܐ (Prov. 26:7); ܫܡܝܐ (1 Tim. 6:15).

(3) ܒܠܥܐ (32:2); ܒܛܝܚܐ (Lk. 14:21); ܫܦܠܐ (Ps. 25:19).

(4) ܪܥܐ (4:8); ܒܥܝܐ (22:6); ܚܒܝܒ (1:7); ܒܪܡܐ (1:10); ܚܟܡܬܐ (1:11).

2. In open syllables the vowel is generally long; but a short vowel may stand in open syllables,—

(1) When it is necessary for the retention and pronunciation of an Olaph.

(2) Sometimes, like compound Sh'wa in Hebrew, to facilitate the pronunciation of a letter, especially of a guttural.

(3) In syllables which were originally closed.

(4) In half-open syllables.

3. (1) ܟܦ (2 Pet. 3:8); ܐܫ (8:4); ܟܠܒ (24:4); ܥܕܪ (7:11); ܛܥܡ (3:1); ܚܫܫ (3:3).

(2) ܦܪܫ (1:4) from parasha; ܪܥܝܐ (1:6) from raḳî'o'; ܡܢܗܪܝܢ (2:3) from manharîn; ܙܥܘܪ (2:5) from za'ûro; ܢܫܠܛܘܢ (2:18) from neshlaṭun.

(3) ܢܨܕ (Mk. 3:27); ܫܥܬ (Gen. 27:2); ܡܚܣ (John 19:24); ܢܦ (Mt. 9:30); ܢܛ (Mt. 13:2); ܙܥ (1:12); ܐܥܬ (1:14); ܐܚܘܬ *she showed me*; ܚܘܥ 6;19); ܚܘܫ (3:15); ܚܘܠ (Mt. 1:18).

3. In other cases, where we would have a short vowel in an open syllable,—

(1) It is occasionally lengthened, especially after the fall of a guttural and in the feminine ending ܬ from ܐ.

(2) It is generally dropped, except where this cannot be done without injury to the form. So ܐ is always dropped, except in the Imperative Pe'al, and in a few nouns like ܐܠܦ *fawn*.

Remark.—The ـ in such forms as ܡܢܟ and ܚܨܘ is anomalous.

(3) It is retained, the following radical being doubled,—

(*a*) Regularly after preformatives in 'Ê doubled and Pê Nun verbs.

(*b*) In a few 'Ê Olaph verbs.

(*c*) In the Pe'al Imperfect and Infinitive of ܢܦ and ܢܛ, the ـ being dropped.

(*d*) In the 3d fem. sing. Perfect before suffixes.

(*e*) In some compound words.

§ 29. Euphony of Vowels.

1. (1) ܐܢܐ (1:1); ܐܙܕܐ (1:8); ܟܐ (1:2); ܐܦ (1:2); ܡܨܥܐ (1:10).

(2) ܡܚܨ (1:7); ܒܟܣ (1:10); ܡܟܣܝܡ (1:11); ܡܥ (4:8); ܣܚܐ *milk*; ܠܥܕܐ (4:2).

(3) ܟܐ (1:1); ܐܐ (28:19); ܐܥܡ (Mt. 3:3).

(4) ܡܢܦ (17:8); ܡܠ (17:9); ܐܟ *go ye* (32:10).

(5) ܡܣܡ (1:1); ܡܬ (1:3); ܡܬ (2:3); ܟܬ (Rev. 6:15); ܡܬ (Eph. 1:21).

(6) ܐܣܝ *Asia*; ܐܥܡ *Arabia*; ܐܕ *Adana*; ἀρα.

1. Short *a*, or Pethoḥo, is found,—

(1) In closed syllables.

(2) In half-open syllables, mostly after the inseparable prefixes.

(3) In an open syllable caused by euphonic changes in the word.

(4) In an open syllable caused by the coalescing of two words by the addition of a syllable.

(5) In nominal plurals ending in ـَا or ـَوْا.

(6) In an open syllable in many foreign words.

2. (1) شَمْعُونَا (1:2); مَشِيحَا (1:6); خَسَّا (1:14); مَرْوَانُ (1:14); قَتَلَتْ *she killed*; تَقْتُلُ *he will kill*; أَهْلَكْتُمُونِي (24:16).

(2) إِنْ (23:5); إِلَّا (6:1); إِنَّهُ (17:15); إِلَّا (24:17).

(3) تَقْتُلُ (= تَقْتُلُونَ); مَتْنَكْنَ (3 f. pl. Pa'el); أَنْتُنَّ (32:8).

(4) صَدْفَا (Mt. 4:5); نِبْطَا *moisture*; خَنْطَا (Mt. 7:16).

(5) عِيسَى (1:2); عَزَّا (1:6); عَرْعَرَ (1:12); أَعْلَى (6:8).

2. Short *e* is generally obscured from an original *ă*. It is found,—

(1) In closed syllables.

(2) In an open syllable, when there is preservation of initial Olaph.

(3) In an open syllable, arising from changes in the body of the word or from sufformatives.

(4) Sometimes in half-open syllables.

(5) The ـَ of the ultimate of such forms as are given in (5) are written with ـ in East Syriac, perhaps because this syllable had originally the accent. See Nöldeke, *Syrische Grammatik*, § 47.

3. (1) عَمَّا (1:4); لَحْمَا (1:6); رَقِيمَ (1:9); مَتَّنْضَا (1:12); طَالَا (1:13).

(2) طَالَا (from gerro) *arrow*; رَاحَا *relaxation*; صَحْنَا *snare*.

3. (1) Long *e* is formed by contraction, and is represented by ـَ or ـَا.

(2) In East Syriac, we have a few cases of *e* long by compensation or position.

4. (1) ܒܪܫܝܬ (2:3); ܫܡܝܐ (1:6); ܐܠܗܝܡ (1:11); ܫܒܥܐ (23:18).

(2) ܐܒܪܗܡ (2:5); ܫܕܐ (26:3); ܒܪ (14:15); ܚܡܫܝܢ (14:3).

(3) ܐܐ (3:6); ܒܪܝܐ (11:1); ܐܐ (24:16); ܒܝܫ (11:10); ܦܚ (14:16); ܦܚܐ *snare*.

(4) ܐܫܬܐ (24:19); ܐܘܪܗܡ (11:11); ܒܐܫ (16:7); ܫܡ (14:16); ܚܡܪ (2:2); ܚܛܐ (Rom. 6:10).

4. ◌ is always long. It is written ◌, ◌ܝ, ◌ܐ, ◌ܐ, or ◌ܐܝ. It is found,

(1) As formative in many nouns.

(2) As the vowel in which a ◌ at the beginning of a word quiesces.

(3) Heightened in an open syllable, especially before an Olaph which has become quiescent.

(4) Contracted from *ăy*, *iy*, *yi*, *iw*, and *wi*.

5. (1) ܐܚ (16:2); ܫܠ (16:4); ܟܠ (1:1); ܥܡ (1:6); ܒܪܝܬ (2:3); ܒܪܟܬܐ (2:4); ܐܪܥܐ (2:5).

(2) ܐܠܦ *thousand*; ܐܚ (24:14); ܐܚܝ *my brother*; ܒܠܫ (2:16); ܙܗܒ (6:11); ܐܡ (24:5); ܙܥܘܪ (16:2).

(3) ܡܢܬ (m'nawath) *portion*; ܐܒ (23:10); ܡܢܬ (25:3); ܥܒ (26:7); ܐܒܐ (18:18); ܥܠ (6:5).

(4) ܩܕ (7:11); ܐܡ (24:4); ܐܒܕ (3:1); ܚܡܫ (3:3); ܐܚܐ (26:19).

(5) ܐܬܪ (1:3); ܫܡܥ (1:2); ܙܥܡ (1:5); ܙܥ (1:5); ܙܥܡ (1:6).

5. (1) When not final, ◌ generally represents an originally long *a*.

(2) In a few nouns, before certain suffixes (when the vowel was most probably heightened by the original accent; see Duval, § 157), and perhaps in the 3d sing. masc. Perf. of ''ܐ verbs, it seems to have beeen heightened from an originally short *a*.

(3) In verbal forms and nouns derived from ''ܐ and ''ܗ verbs, ◌ often represents a contraction from *awa*.

(4) In a few cases, it was contracted from ܐ or ܐ. In the absolute feminine singular, it was heightened in compensation for the elided Taw.

(5) In the emphatic state, the final ܐ is naturally long, being derived from the demonstrative particle ܗܵ. See Duval, § 259. *a*.

Remark.—In foreign words, ̣ is frequently followed by Waw, e. g. ܦܛܪܘܣ (1 Pet. 1:1).

6. (1) ܛܠܝܵܐ *youth* (form fu'ail); ܐܵܢܵܐ *vase* (form fu'ûl); ܢܟܬܘܠܘܢ (form nekṭulun); but ܟܬܘܒ *write*; ܥܓܠܵܐ *fawn*.

(2) ܐܬܪܘܬܵܐ (17:10); ܐܡܘܪܵܐ (18:2); ܐܝܣܵܐ (18:8); ܐܬܪܘܓ (18:14); ܒܪܡܫܐ (12:7); ܟܬܒܵܐ (12:15).

(3) ܫܘܵܐ (11:5); ܟܬ (11:1); ܢܟܬ (14:1); ܢܡܫ (14:1).

6. (1) Except in the Imperative Pe'al, and a few nouns, short *u* always falls away in an open syllable.

(2) In closed syllables, short *u* remains.

(3) When preceded or followed by Waw, short *u* becomes long *u*. See 7. (1).

7. (1) ܟܬ (11:1); ܫܘܵܐ (11:5); ܢܡܫ (14:1); ܢܟܬ (14:1).

(2) ܟܬܒ (25:17); ܣܦ *end* (emph. ܣܘܵܦܵܐ); ܒܘܩܪ *cow*; ܒܘܟܪ (13:4).

(3) ܢܫܬܐ (24:17); ܒܟܬܐ (Spic. Syr. 33:20); ܟܢ (Neh. 11:24).

(4) ܐܬܪܵܐ (1:2); ܫܡܫܵܐ (1:2); ܐܬܪܥܟܬ (3:8); ܒܝ (4:18); ܒܬܪܥܐ (24:2); ܢܡܟܢ (2:18).

7. (1) Long *u* comes by contraction from *wu*, or *uw*. See 6. (3).

(2) In a few cases, in West Syriac, by contraction from *aw* (East Syriac ܐ).

(3) In a few cases, it comes through *ô* from *â*.

(4) In many forms, it is long by nature.

§ 30. Loss of Vowels.

1. ܟܬܒ (from kathabhath) *she wrote;* ܐܬܟܬܒ *it was written;* ܢܬܟܬܒ *be written;* ܐܝܩܝܬ *I awaked him;* ܢܫܩܘܠ *they shall bear;* ܒܝܫ *bad;* ܡܓܪܐ *leprous;* ܟܬܒ *writing;* ܕܝܢ *sleeping.*

2. (1) ܟܬܒ (from kathabha); ܟܬܒ; ܟܬܒ; ܟܬܒ; ܟܬܒ; ܟܬܒ.

(2) ܢܟܬܘ; ܢܟܬܒ; ܢܟܬܥ; ܢܟܬܐ.

(3) ܟܬܘ; ܟܬܘ; ܟܬܘ; ܟܬܘ; ܟܬܘ.

(4) ܡܠܟ *king;* ܐܠܦ *thousand;* ܟܬܒ *writing;* ܒܝܫ *bad.*

(5) ܐܬ (24:14); ܒܝܫ (24:12); ܐܟܬܒ (24:1); ܠܟܬܒ (24:15); ܟܬܒ (6:9); ܐܢܟܬܒ (6:9); ܒܥܝܬ (6:14); ܟܬܒ (6:15); ܒܝܫ (Lk. 2:13); ܐܟܬܒ (Mt. 24:3); ܐܢܟܬܒ (John 4:52).

1. A vowel is frequently lost in the middle of a word.

2. A vowel is lost at the end of a word,—

(1) In all forms of the Perfect, except the 3d sing. fem.

(2) In all forms of the Imperfect.

(3) In all forms of the Imperative, except the 2d masc. sing.

(4) In the absolute of all nouns, adjectives, and participles.

(5) Final Yudh is written but not pronounced, in the suffix 1st sing. after consonants (but see § 31. *Rem.* 1); in the suffix 3d sing. masc.; in the 2d fem. sing.; and in a few other cases.

§ 31. The Half-vowel.

1. ܐܢܐ (1:1); ܐܢܢܐ (1:1); ܐܢܬ (1:1); ܐܢܬܘ (1:2); ܐܢܫܐ (1:2); ܐܢܫ (1:4); ܐܢܫܟ (1:10); ܐܢܘܢ (1;13).

But ܫܬ *six;* ܫܬܝ *sixty.*

2. ܐܶܬܰܚ *meditate* (but ܐܶܬܰܚ *be accounted*); ܕܗܒܝ *my gold*; ܥܰܒ̈ܕܗܘܢ *their anger*.

3. ܥܰܒ̈ܕܬ (4:2); ܥܒ̈ܕܝ (4:9); ܥܒ̈ܕܟ (3:12); ܥܒ̈ܕܟ *she made thee* (but ܥܒ̈ܕܟ *I have made thee*).

1. Except in a few words, a half-vowel occurs with every unvoweled consonant which begins a syllable. This half-vowel does not constitute a separate syllable. It is equivalent to vocal Sh'wa in Hebrew.

2. In the Ethpa'al Imperative, and in certain other cases, it is found at the end of a syllable.

3. The half-vowel is found after a consonant which is medial, i. e. a consonant which, though not doubled, apparently closes one syllable and begins another.

Remark 1.—A short *e* was heard at the end of such words as ܓܒ̈ܪܝ *my man* and ܝܡܝܢܝ *my right*. See Duval, § 98.

Rem. 2.—The Participles of the four verbs ܥܒ̈ܕ *to make*, ܟܬ̈ܪ *to bind*, ܨܠܒ *to crucify*, and ܦܠܓ *to divide*, preserve the half-vowel and the aspiration of ܒ, ܓ and ܗ, e. g. ܥܒ̈ܕܐ. All other Participles lose it (cf. § 30. 1; and see Duval, § 127).

§ 32. Shifting of Vowels.

1. ܩܕ̈ܫ but ܩܕ̈ܫܐ *holiness*; ܟܬ̈ܒ from ܟܬ̈ܒ *I have written*; ܓܒ̈ܪ but ܓܒ̈ܪܐ *man*; ܟܬ̈ܒ *write*, but ܟܬ̈ܒܗ *write it*; ܟܬ̈ܒܘ (3:3); ܟܬ̈ܒܘ (1 Pet. 5:9).

2. ܥܓ̈ܠܬܐ for ܥܓ̈ܠܬܐ *heifer*; ܡܫ̈ܟܐ *plain*; ܡܫ̈ܟܬܐ *measure*.

3. ܠܐ for ܠܐ *they blamed*; ܥܒ̈ܕ for ܥܒ̈ܕ *he grieved*; ܢܥܒ̈ܕ for ܢܥܒ̈ܕ *he shall grieve*.

1. The vowel which follows a consonant sometimes passes before it.

2. In order to facilitate its pronunciation, a consonant frequently attracts to itself the vowel which precedes.

3. A vowel which follows an Olaph preceded by an unvoweled consonant is shifted to that consonant, the Olaph becoming quiescent. See § 25. 1. (2).

§ 33. New Vowels.

1. ܐܰܠ (11:12); ܐܶܣܛܶܒ̈ܶܐ (12:13); ܐܶܢܳܐ (12:17); ܐܶܨ̈ܶܐ (15:9); ܐܰܓ̈ܰܪ (17:5); ܐܶܒ̈ܪ̈ܳܟ̈ܳܐ (18:7); ܐܶܐ̈ܟ̈ܰܪ (23:5); ܐܳܠ̈ܶܐ (24:10); ܐܶܒ̈ܪ̈ܶܐ (25:11).
2. ܐ̈ܰܒ̈ܪ̈ܰܗ̈ (1:4); ܐ̈ܰܒ̈ܪ̈ܰܗ̈ܡ̈ (1:7); ܐ̈ܰܚ̈ܨ̈ܶܐ (1:7).
3. ܐܶܠ̈ܶܐ̈ܟ̈ܶܐ (23:14); ܐܶܠ̈ܐ̈ܟ̈ܰܪ (Mt. 27:9); ܫ̈ܡ̈ܳܟ̈ܳܐ (16:10).
4. ܟ̈ܶܐ̈ܐ (Lk. 6:48); ܫ̈ܛ̈ܳܟ̈ܳܐ (Syr. Thes. 2504); ܫ̈ܛ̈ܳܟ̈ܳܐ *ear of corn.*

1. An unvoweled Olaph at the beginning of a word takes a short *a* or *e* to aid in its pronunciation; in the same circumstances, Yudh quiesces in *î*.

2. When three consonants would come together at the beginning of a word, a helping vowel, generally short *a*, is given to the first.

3. Often in the middle of a word, a helping vowel is added to a letter. This is regularly the case in the Ethpe'el of Pê-Yudh and Pê-Olaph verbs.

4. A vowel is frequently added in order to preserve the doubling of the preceding radical.

PART SECOND.—ETYMOLOGY.

§ 34. Inseparable Particles.

1. ܒܪܫܝܬ (1:1); ܒܐ (1:1); ܟܕ ܗܘܐ (1:4); ܕܐܬܪ (1:4).

2. ܐܝܟ (1:1); ܟܕ ܐܡܪ (1:2); ܐܚܪ (1:6); ܒܥܝܢ ܛܒܬ (2:2); ܠܐ ܝܕܥ (5:4); ܒܫܡܝ (13:15).

3. ܐܝܟ (1:3); ܐܢ (1:3); ܕܐܡܪ (2:2); ܟܠ ܐܝܠܢ (2:3); ܥܠ ܐܦ (2:19).

Remark 1.—ܕܐܡܪ (3:9); ܒܥܝܢ ܛܒܬ (2:2).

Remark 2.—ܐܠܐ (Mt. 9:30); ܕܡܐ (John 21:18).

4. ܟܠ ܫܢܐ (1:5); ܕܐܬܐ (24:7); ܟܠ ܕܟܠ ܐܝܬ (24:11).

5. ܒܢܝ ܐܢܫ (24:7); ܒܢܝ ܐܢܫ (25:3); ܒܪ ܐܢܫ (Mt. 3:16); ܒܪ ܐܢܫ (Jn. 19:18).

The Inseparable Particles are the prepositions ܒ and ܟ, the conjunction ܘ, and the relative ܕ. They are always prefixed.

1. Before voweled consonants, they take a half-vowel.

2. When before Olaph, they draw the vowel of the Olaph to themselves, the Olaph quiescing. They are prefixed directly to words beginning with ܐ.

3. Before unvoweled consonants, they receive ܦ.

Remark 1.—Before words which take a prosthetic Olaph, they take the vowel of the Olaph, the Olaph being either retained or dropped.

Remark 2.—When a vowel has been thrown back upon the first radical, the particle generally takes a vowel.

4. When more than one inseparable particle occur, every second one takes a vowel.

5. In a few compound words the Nun of the preposition ܡܢ is assimilated.

§ 35. The Personal Pronoun.

1. The following are the forms of the Personal Pronoun where used independently:

He	ܗܘ	*They* (m.)	ܗܢܘܢ
She	ܗܝ	*They* (f.)	ܗܢܝܢ
Thou (m.)	ܐܢܬ	*Ye* (m.)	ܐܢܬܘܢ
Thou (f.)	ܐܢܬ	*Ye* (f.)	ܐܢܬܝܢ
I	ܐܢܐ	*We*	ܚܢܢ

2. The following are the forms of the Personal Pronoun, where used as an enclitic subject:

ܩܛܠ ܐܢܐ or ܩܛܠܢܐ *I am killing.*

ܩܛܠ ܐܢܬ or ܩܛܠܐ *Thou* (m.) *art killing.*

ܩܛܠܐ ܐܢܬ or ܩܛܠܬ *Thou* (f.) *art killing.*

ܩܛܠ ܚܢܢ or ܩܛܠܝܢ *We are killing.*

ܩܛܠ ܚܢܢ *We* (f.) *are killing.*

ܩܛܠ ܐܢܬܘܢ or ܩܛܠܬܘܢ *Ye* (m.) *are killing.*

ܩܛܠ ܐܢܬܝܢ or ܩܛܠ ܐܢܬܝܢ *Ye* (f.) *are killing.*

Note.—The contracted forms from the participles of "ל verbs are,

ܓܠܝ *I reveal.* ܓܠܝܢ *We reveal.*

ܓܠܐ *Thou* (m.) *revealest.* ܓܠܝܬܘܢ *Ye* (m.) *reveal.*

ܓܠܝ *Thou* (f.) *revealest.*

Remark 1.—These pronouns are used with adjectives also, e. g.—ܫܦܝܪܝܢ *ye are beautiful;* ܙܟܝ *thou art pure.*

Remark 2.—ܗ̇ ܗ̇ and ܗ̣ ܗ̣ often become ܗ̇ and ܗ̣. See Mt. 11:14; Judith 1:5; but see also Col. 3:5.

§ 36. Pronominal Suffixes.

Tabular View.

		1. Possessive.		2. Objective.	
		After a Consonant.	After a Vowel.	After a Consonant.	After a Vowel.
SINGULAR.	3 m.....	ـهِ	ـيهِ	ـهِ	ـيهِ, ـيهِ, or ـيهِ
	3 f.....	ـهَا	ـهَ	ـهَا	ـهَ
	2 m.....	ـكَ	ـكَ	ـكَ	ـكَ
	2 f.....	ـكِ	ـكِ	ـكِ	ـكِ
	1 c.....	ـِي	ـِي	ـنِي	ـنِي
PLURAL.	3 m.....	ـهُمْ	ـهُمْ	—	—
	3 f.....	ـهُنَّ	ـهُنَّ	—	—
	2 m.....	ـكُمْ	ـكُمْ	ـكُمْ	ـكُمْ
	2 f.....	ـكُنَّ	ـكُنَّ	ـكُنَّ	ـكُنَّ
	1 c.....	ـَنَا	ـَنَا	ـَنَا	ـَنَا

1. The possessive suffixes are used with nouns; see § 77. The objective suffixes are used with verbs; see § 51.

2. Instead of a suffixed pronoun for the 3d plural after verbs, the enclitic pronouns أَنْهُمْ and أَنْهُنَّ are used; see 2. 6; 2. 12; Lk. 24:11.

3. The inseparable preposition ـَ and ـِ are prefixed to the form of possessive pronominal suffixes which are used after consonants (*i. e.* the first column in the table). Before the first person singular they take the form ـَيَ, ـِيَ; *e. g.*, 2. 12; 16. 9; 16. 15; 19. 9; 17. 11; 23. 2.

§ 37. The Demonstrative Pronoun (see *Thes. Syr.*, p. 1023).

1. هٰذَا, هٰذَا *this* (m.); هٰذِهِ *this* (f.); هٰؤُلَاءِ *these* (m. or f.).

2. ذَاكَ *that* (m.); تِلْكَ *that* (f.); أُولَئِكَ *those* (m.); أُولَئِكَ *those* (f.).

3. هٰذَا هُوَ *this is my body* (23:18); هٰذَا هُوَ (John 2:11).

1. ܗܢ is found instead of ܗܢܐ.

2. The forms ܗܢܟ, ܗܢܬ are found occasionally instead of ܗܢܟܝ; and ܗܢܡ instead of ܗܢܡܝ.

3. *This is* is ܗܕܐ (contracted from ܗܕܐ; see § 23. 4. (1)), ܗܢܐ (hodoy) from ܗܢܐ.

§ 38. The Relative and Possessive Pronouns.

1. The Relative Pronoun is ܕ *who, which, that.* It has the same form in all genders, numbers, and cases. It is an inseparable particle, and is pointed according to § 34.

2. ܕ has been shortened from an original ܕܝ which is yet found in the possessive ܕܝ, compounded of ܕ *which* and ܝ *to.* It is used with the pronominal suffixes to express the independent possessive pronoun; e. g. ܕܝ *mine;* ܕܝ *thine;* ܕܝ *his;* ܕܝ *ours.*

§ 39. The Interrogative Pronouns.

1. ܡܢ *who?* ܡܐ, ܡܐ, ܡܢܐ, ܡܢܐ *what?*

2. ܐܢܐ (m.), ܐܢܐ (f.), ܐܢܝ (m. or f. plural) *who? which? what?*

Remark 1. — ܡܢ is the Indefinite Interrogative for persons. It is not used as an adjective. See § 103. 1.

Remark 2. — ܡܐ is used for things. It is not used as an adjective.

Remark 3. — ܐܢܐ, ܐܢܐ and ܐܢܝ are generally used as Interrogative Adjectives, *e. g.,* ܐܢܐ ܓܒܪܐ *which man?* But see § 103. 2. (1).

Remark 4. — *Who is?* is ܡܢܘ (from ܕܡܢ), ܡܢ. *What is?* is ܡܢܘ from ܕܡܐ.

§ 40. The Strong Verb.

1. صَوْأ (1:1); أَعْنِ (1:3); عَزَفَ (1:4); خَصِيَ (1:7).

2. عَزَفَ (1:4); هَكْبِيَ (2:7); صَنْوِ (2:12); عَصَفَ (3:3).

3. (1) سَرْيَ (4:7); صَلْوِيَ (1:13); هَاجِيَ (28:3).

(2) لَعَفَ (1:14); لَعَسَ (4:2); لَوَحَ (4:2).

(3) كَلَّ (26:3); لَبَّ (Lk. 22:17); لَمَّ (Gal. 4:14).

(4) صَوْأ (1:1); صَوْأ (1:4); سَوْأ (1:3); سَهِمَ (2:22); لَعَسَ (3:11); شَعْ (4:3); إِيخَا (3:16); سِيَّ (7:4).

1. All words are derived from roots most of which have three letters or radicals. The third person singular masculine of the Perfect of the simple form (called Pe'al) is always given as the root, though in some weak verbs one of the radicals has disappeared from this form.

2. Verbs are called strong when the root contains no consonant which will cause a change in the vowels usually employed in a given inflection.

3. A verb is called weak when it contains a radical which modifies the vowels usually employed in a given inflection. Such verbs are,—

(1) Those whose last radical is a guttural or Rîsh; and those any one of whose radicals is an Olaph.

(2) Those whose first radical is Nun.

(3) Those whose second and third radicals are alike.

(4) Those any one of whose radicals was a Yudh or Waw.

§ 41. Verb Stems.

1. (1) عَزَفَ (1:4); خَصِيَ (1:7); عَصِيَ (14:14).

(2) هَكْبِيَ (3:10); سَكَفَ (3:17); لَشَّ (11:4); صَنَّ (11:9).

(3) عَضْضِ (Ps. 119:120); أَعْعِ (Nahum 2:10).

2. هَكْبِيَ (3:10); صَنْوِ (3:12); عَصَفَ (24:2); عَمْ (4:12).

3. كَصَّفَ (7:3); أَعْشِ (5:3); أَعْزَلَ (13:12).

4. ܐܠܨ (7:6); ܨܡ (24:5); ܐܠܨ (12:5); ܨܡܟ (6:15); ܐܠܨ (25:10); ܐܠܨ (*Thes. Syr.*, p. 120).

5. ܚܨ (Rev. 1:15); ܐܚܨ (Rom. 10:3).

Rem. 1.—ܠܨ (Acts 14:20); ܚܨܠ (Mt. 1:23).

Rem. 2.—ܐܠ *to breathe*, ܐܠ id.; ܐ *to approach*, ܐܠ id.

1. The simple verb-stem, called P^{e}'al, has, for consonants, the three radical letters. In all strong verbs we have a half-vowel after the first radical and a short vowel after the second. This short vowel is, (1) in active verbs, usually *a*; (2) in stative verbs, usually *e*; (3) in two verbs, *u*.

2. The intensive verb-stem, called Pa'el, is formed by doubling the second radical, the vowel *a* being used with the first radical, and, except before gutturals and Rish, *e*, derived from *a*, after the second.

3. The causative verb-stem, called 'Aph'el, is formed by prefixing ܐ to the radical letters; the first radical being without a vowel, and the second having *e*, derived from *a*.

4. From each of these active stems a Reflexive or Passive is formed by prefixing ܐ; to wit,—from P^{e}'al, the Ethp^{e}'el, with a half-vowel after the first radical and *e* after the second; from Pa'el, the Ethpa'al, with *a* after the first and second radicals; from 'Aph'el, the Ettaph'al, by changing the prefixed Olaph into Taw, and using *a* before the first and after the second radical.

5. Another form of the causative, called Shaph'el, is formed by prefixing *sha* instead of *'a*. Like other quadriliterals, the Shaph'el is inflected like the Pa'el (see § 63.). Its reflexive is Eshtaph'al.

Rem. 1.—According to some, there are sporadic cases of another stem, called Taph'el (see Merx-Hoffmann, *Gram. Syr.*, § 56. 1. A. end). Most of these are really denominative quadriliteral verbs (see § 63.). For similar forms in Hebrew see Olshausen's *Lehrbuch*, p. 56.

Rem. 2.—The signification of the stems is, in general, the same as that of the corresponding stems in Hebrew. It may be noted, however, that the Ethp^{e}'el of some intransitive verbs, and the Ethpa'al of some verbs whose Pa'el has a causative signification, have come to have the same sense as the P^{e}'al.

§ 42. General View of the Verb-Stems.

	Original Form.	First Form.	Name.	Force.	Characteristic.
1.	ܦܥܲܠ	ܦܥܲܠ	P^{e}'al.	Simple Root Meaning.	None.
2.	ܐܶܬܦܥܲܠ	ܐܶܬܦܥܲܠ	Ethp^{e}'el.	Passive or Reflexive of Simple Stem.	ܐܶܬ
3.	ܦܰܥܥ	ܦܰܥܥ	Pa'el.	Intensive Active.	Second Radical doubled, and always preceded by *a*.
4.	ܐܶܬܦܰܥܰܥ	ܐܶܬܦܰܥܰܥ	Ethpa'al.	Passive or Reflexive Intensive.	ܐܶܬ prefixed, and Second Radical doubled.
5.	ܐܰܦܥܶ	ܐܰܦܥܶ	Aph'el.	Causative Active.	ܐ
6.	ܐܶܬܐܰܦܥܶ	ܐܶܬܐܰܦܥܶ	Ettaph'al.	Passive or Reflexive Causative.	ܐܬܐ

Remarks.

1. The original penultimate ܘ is changed to a half-vowel in the P^{e}'al and Ethp^{e}'el.

2. The original ultimate ܘ is changed to ܝ in the Pa'el, Aph'el and Ethp^{e}'el.

§ 43. The P^{e}'al Perfect.

TABLE A.

1. *He wrote*.....ܟܬܲܒ = the simple verb-stem (§ 41. 1).

2. *She wrote*.....ܟܬܲܒܬ = ܟܬܲܒ with ܬ the usual fem. sign.

3. *Thou* (m.) *didst write* ܟܬܲܒܬ = ܟܬܲܒ with ܬ a fragment of the pronoun ܐܢܬ *thou* (m.).

4. *Thou* (f.) *didst write* ܟܬܲܒܬܝ = ܟܬܲܒ with ܬܝ a fragment of the pronoun ܐܢܬܝ *thou* (f.).

5. *I wrote*.....ܟܬܒܬ = ܟܬܒ with ـܬ (compare ʾāth).

6. *They* (m.) *wrote*.....ܟܬܒܘ = ܟܬܒ with ـܘ (not spoken) from earlier *ûna*.

7. *They* (f.) *wrote*.....ܟܬܒܝ = ܟܬܒ with ـܝ (not spoken) from earlier *îna*.

8. *Ye* (m.) *wrote*.....ܟܬܒܬܘܢ = ܟܬܒ with ـܬܘܢ a fragment of the pronoun ܐܢܬܘܢ

9. *Ye* (f.) *wrote*.....ܟܬܒܬܝܢ = ܟܬܒ with ـܬܝܢ a fragment of the pronoun ܐܢܬܝܢ

10. *We wrote*.....ܟܬܒܢ = ܟܬܒ with ـܢ a fragment of the pronoun ܚܢܢ

TABLE B.

	Masculine Singular.	Feminine Singular.	Masculine Plural.	Feminine Plural.
Third Person,	ܟܬܒ	ܟܬܒܬ	ܟܬܒܘ	ܟܬܒܝ
Second Person,	ܟܬܒܬ	ܟܬܒܬ	ܟܬܒܬܘܢ	ܟܬܒܬܝܢ
First Person,	ܟܬܒܬ		ܟܬܒܢ	

Remarks.

1. ܐܚܙ (6:9); ܚܙܘ (6:9); ܐܟܠ (6:9); ܚܙܝ (6:10).

2. ܫܩܠ (5:17); ܐܚܙܬ (Lk. 24:24); ܚܙܘ (6:9); ܫܕܬ (Gen. 31:6).

3. ܢܫܩܠ (5:17) (= ܢܫܩܠ = ܢܫܩܠ); ܐܟܠ (6:8) (= ܐܟܠ = ܐܟܠ).

4. ܡܠ (1:4); ܡܚܙܐ (6:2); ܚܙܘ (6:9); ܡܚܙܢܝ (26:13); ܡܛܠ (32:12).

5. ܐܐܟܠ (32:10); [ܡ]ܐܡܚ (Jos. Styl. 2:7); ܐܡܚ (for ܐܚܙܐ) (J. S. 4:10); ܐܠܥܣ (for ܐܠܥܣ) (Legends of St. Mary 26:20); ܡܐܝ (Acts 28:2); ܐܐܟܠ *we should go* (Lk. 9:13).

1. The pronominal fragments used in the inflection of the Perfect are always suffixed to the stem. To distinguish them from the pronominal suffixes (§ 36.) they may be called *sufformatives*.

2. We have distinct forms for both genders and both numbers in the second and third persons.

3. The vowel of the second radical is dropped in the 3d fem. and in the 1st com. sing., while the *a* of the first radical is obscured to *e*.

4. The sufformatives for person, gender and number, with the exception of the 3d fem. sing. and the 1st com. sing., are affixed directly and without causing any change in vocalization to the 3d m. sing., which may therefore, for convenience, be called the *first form* of the Perfect. This rule is true of all verbs, weak as well as strong, except the Lomadh Olaph verbs (§ 60.).

5. The third feminine plural sometimes ends in ـَيْ ; the third masculine plural sometimes ends in ـَوْ, and the first plural in ـَيْنَا (in Lk. 9:13 اعْطَيْنَا, from اعْطَى, is written, instead of اعْطَيْنَا, to avoid the three Nuns; cf. נָתַנּוּ). Sometimes, on the contrary, the third plural feminine, as well as masculine, was written just like the third masculine singular. According to Hoffmann (Merx, § 50. N. B., and § 59. I. (5)) a Yudh was sometimes added to the third feminine singular, e. g. ضَعْفَتْ. This is only a "signum graphicum fem. indicans," just as in the third feminine Imperfect (see § 45.).

Note 1. — The following summary of the endings of the Perfect in Syriac and Hebrew may be useful:

	SINGULAR.					PLURAL.				
	3 m.	3 f.	2 m.	2 f.	1 c.	3 m.	3 f.	2 m.	2 f.	1 c.
Syr.	—	ـَتْ	ـْتَ	ـْتِ	ـْتُ	ـُو (ـُوْ)	ـْنَ (ـَيْ)	ـْتُمْ	ـْتُنَّ	ـْنَا or ـَيْنَا
Heb.	—	ה ָ	תָ	תְ (תִי)	תִי	וּ (וֹן)	—	תֶם	תֶן	נוּ

Note 2. — سَيْفٌ (Mt. 8:2); سَيْفٌ (Mt. 20:20); سَكْنٌ (Mt. 25:25); سَكْنٌ (1 Cor. 11:17); سَيْفٌ (32:13); سَيْفٌ (32:22); سَكْنٌ (Acts 27:2); سَعْفَكْنٌ (John 16:27).

Verbs which have *e* in the *first form* (see § 43. Rem. 4.) retain it in all the forms derived from it; but in the 3d fem. and 1st sing. they are the same as verbs which have *a* in the *first form*.

§ 44. The Remaining Perfects.

	Ethpᵉ'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
3 m. sing.	ܐܶܬܦܥܶܠ	ܦܰܥܶܠ	ܐܶܬܦܰܥܰܠ	ܐܰܦܥܶܠ	ܐܶܬܬܰܦܥܰܠ
3 f. sing.	ܐܶܬܦܥܶܠܬ	ܦܰܥܶܠܬ	ܐܶܬܦܰܥܰܠܬ	ܐܰܦܥܶܠܬ	ܐܶܬܬܰܦܥܰܠܬ
3 m. pl.	ܐܶܬܦܥܶܠܘ	ܦܰܥܶܠܘ	ܐܶܬܦܰܥܰܠܘ	ܐܰܦܥܶܠܘ	ܐܶܬܬܰܦܥܰܠܘ
1 sing.	ܐܶܬܦܥܶܠܬ	ܦܰܥܶܠܬ	ܐܶܬܦܰܥܰܠܬ	ܐܰܦܥܶܠܬ	ܐܶܬܬܰܦܥܰܠܬ

ܐܶܬܥܲܕ (12:5); ܐܶܬܫܲܚ (6:19); ܐܶܬܫܰܟܚ (Rev. 13:12); ܐܰܗܰܕܰܪ (32:18); ܐܰܫܬܰܟܚ (Rev. 11:18); ܐܰܪܓܰܙ (29:18); ܟܰܫܦ (7:3); ܐܰܫܬܰܟܚ (Gal. 4:12); ܥܦ (4:12); ܥܶܒܪ (Acts 23:30); ܥܶܒܪ (Acts 4:15); ܥܶܒܪ (Acts 15:24); ܐܶܬܥܒܰܪ (25:10); ܐܶܬܥܒܶܪ (Heb. 9:20); ܐܶܬܥܒܶܪ (Col. 4:10); ܐܶܬܙܰܩ (12:17); ܐܰܥܕ (6:1); ܐܰܫܟ (Lk. 20:23).

It will be noticed that all of these Perfects form all of their inflections on the analogy of the Perfect Pᵉ'al; *i. e.* the sufformatives for gender, number and person are in all cases, except the 3d fem. and 1st person singular, affixed directly to the 3d singular masculine, without causing any change in it. In the 3d singular feminine (and the 1st sing., which is formed like it) the only change in the last four stems is that the vowel of the second radical is changed to a half-vowel; in the Ethpᵉ'el the second radical loses its vowel and the first receives *a*.

Remark 1. — The Ethpᵉ'el 3d feminine singular and 1st common singular can be distinguished from those of the Ethpa'al only when the second or third radical is an aspirate and Kushoy and Rukhokh (§ 10.) are marked. It will be noted that in Ethpᵉ'el the second radical has Rukhokh, and the third, Kushoy; whereas in Ethpa'al the opposite is true.

Remark 2. — Notice the transposition of the Taw in the Ethpᵉ'el and Ethpa'al of verbs whose first radical is a sibilant, and the permutations of the Taw in those whose first radical is Zain or Ṣodhê (cf. §§ 21. 1; 22. 4).

§ 45. The Pe'al Imperfect.

TABLE A.

1. *He will write*.....يَكْتُبُ = كْتُبُ with يـ a pronom. prefix used to denote the 3d person.

2. *She will write*.....تَكْتُبُ = كْتُبُ with تـ the usual fem. sign prefixed, and ـ suffixed to distinguish it from the 2d masc. sing. Cf. § 43. Rem. 5.

3. *Thou* (m.) *wilt write* تَكْتُبُ = كْتُبُ with تـ a fragment of أَنْتَ *thou*, prefixed.

4. *Thou* (f.) *wilt write* تَكْتُبِينَ = كْتُبُ with تـ prefixed, ـِينَ suffixed, and ـُ shortened and obscured to the half-vowel.

5. *I shall write*.....أَكْتُبُ = كْتُبُ with أ a fragment of أَنَا *I* prefixed.

6. *They* (m.) *will write* يَكْتُبُونَ = كْتُبُ with يـ prefixed for the 3d person, ـُونَ suffixed for the m. plural, and the vowel changed to a half-vowel.

7. *They* (f.) *will write*..يَكْتُبْنَ = كْتُبُ as in the 3d m. pl., except that the ending is ـْنَ instead of ـُونَ

8. *Ye* (m.) *will write*..تَكْتُبُونَ = كْتُبُ as in the 3d m. pl., except that we have تـ prefixed instead of يـ

9. *Ye* (f.) *will write*....تَكْتُبْنَ = كْتُبُ as in the 3d f. pl., except that we have تـ instead of يـ prefixed.

10. *We shall write*.....نَكْتُبُ = كْتُبُ with نـ a fragment of نَحْنُ *we* prefixed.

TABLE B.

	Masculine Singular.	Feminine Singular.	Masculine Plural.	Feminine Plural.
Third Person,	ܕ ܩܛܠ	ܬ ܩܛܠ	ܕ ܩܛܠ ܘ	ܕ ܩܛܠ ܢ
Second Person,	ܐ ܩܛܠ	ܬ ܩܛܠ ܝ	ܐ ܩܛܠ ܬ ܘ	ܐ ܩܛܠ ܢ
First Person,	ܐ ܩܛܠ		ܢ ܩܛܠ	

Remarks.

1. The original stem is ܩܛܠ, the ܠ of which is changed to a half-vowel (*i. e.* volatilized) before sufformatives which begin with a vowel; *i. e.* ܩܛܝ, ܩܛܘ, ܩܛܢ

2. The pronominal fragments employed in the inflection of the Imperfect are,—

Prefixes, ܢ, ܐ, ܐ, ܐ, ܐ; ܢ, ܢ, ܐ, ܐ, ܢ

Affixes, —, ܝ, —, ܝ, —; ܘ, ܢ, ܘ, ܢ, —

3. The ـ of the preformative comes from an original ـَ.

4. The preformatives and sufformatives of the Imperfect are the same for all stems, and for weak verbs as well as strong, except that the vowel of the preformative is sometimes other than ـ.

5. Except the silent suffix ـ, which is sometimes used with the 3d fem. sing., the five forms, ܢܩܛܠ, ܢܬܩܛܠ, ܐܩܛܠ, ܐܢܩܛܠ and ܢܩܛܠ differ merely in the consonant of the preformative; the other five forms always suffer the same changes in the root, *i. e.* ܐܩܛܝ, ܐܬܩܛܘ, ܐܩܛܢ, ܢܬܩܛܘ, ܢܩܛܢ.

6. The original forms of the Imperfect run,—naḳṭulu, taḳṭulu, naḳṭulûna, naḳṭulâna. "De imperfecti formis notandum est vocales primitivas *ŭ* et *û* in *ŏ* et *ô* esse elatas, quorum loco serior aetas iterum *ŭ* et *û* pronunciavit, ita ut antiqui scribae et Nestoriani formas exhibeant ܢܩܛܘܠ et ܢܩܛܟ, recentiores vero Ja'ḳobitae et Maronitae ܢܩܛܘܠ et ܢܩܛܟ."—Merx-Hoffmann, *Gr. Syr.*, § 50. D.

§ 46. Pᵉ'al Imperfects in A and E.

TABULAR VIEW.

	3 m. sg.	3 m. pl.
Imperfect with *u*,	ܢܟܬܘܒ	ܢܟܬܒܘ
Imperfect with *i*,	ܢܟܬܒ	"
Imperfect with *a*,	ܢܟܬܰܒ	"

1. ܢܒܥ (2:17); ܢܒܥܘ (Mt. 7:12); ܢܙܒܢ (Lk. 22:36); ܢܪܥܘ (Mt. 14:15); ܬܦ (for ܬܢܦ) (Mt. 5:29); ܬܦܘ (Mt. 24:29); ܢܦ (from ܢܗܦ) (Mt. 13:2); ܢܦܘ (Mt. 20:21); ܢܦ (from ܦ = ܦַܪַܚ) *he will err*; ܢܣܡ (from ܣ = ܣܺܝܡ) (Mt. 19:13); ܐܝܡ (from ܢܝܡ) (John 12:32).
2. ܬܟ (Lk. 21:22); ܬܟܘ (Lk. 21:24); ܬܣ (Mt. 25:9); ܬܣܘ (Lk. 3:14); ܙܟ (Lk. 7:6); ܙܟܘ (Rom. 15:30); ܬܟܘ (2:18); ܢܟ (Mt. 18:17); ܬܟܘ (Mt. 13:15); ܙܣ (2:10).
3. ܢܗܘ (Mk. 10:48); ܬܗܘ (Mt. 20:31); ܬܙ (Mk. 8:22); ܬܙܘ (Mt. 14:36); ܬܫ (1 Cor. 4:25); ܬܫܘ (Jn. 4:23); ܬܕ (30:5).

1. ܥ *to make* and ܙ *to buy* are the only strong verbs which have the Imperfect in ـ; but some weak verbs, mostly intransitives, form their Imperfect Pᵉ'al in this manner; *e. g.* one Ê È, one Ê Yudh, one Pê Yudh, and a few Pê Nun verbs.

2. Perfects in *e*, which are intransitive, have as a rule their Imperfect in *a*; as have also most intransitives in *a*, and most verbs whose second or third radical is a guttural.

3. A few verbs having the Perfect in *e* have the Imperfect in *u*.

Note.—There were three Perfect stems, ܩܛܰܠ, ܩܛܶܠ, and ܩܛܳܠ (see § 41. 1.); and three Imperfect stems, ܢܶܩܛܰܠ, ܢܶܩܛܶܠ, and ܢܶܩܛܳܠ; the *a* and *u* in each case being original, while the *e* has come from *ĭ*.

§ 47. The Remaining Imperfects.

	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
3 m. sing.	ܢܶܬܩܛܶܠ	ܢܩܰܛܶܠ	ܢܶܬܩܛܰܠ	ܢܶܩܛܶܠ	ܢܶܬܩܰܛܰܠ
3 f. sing.	ܬܬܩܛܶܠ	ܬܩܰܛܶܠ	ܬܬܩܛܰܠ	ܬܶܩܛܶܠ	ܬܬܩܰܛܰܠ
3 m. pl.	ܢܶܬܩܛܶܠܘܢ	ܢܩܰܛܠܘܢ	ܢܶܬܩܛܰܠܘܢ	ܢܶܩܛܠܘܢ	ܢܶܬܩܰܛܰܠܘܢ
1 sing.	ܐܶܬܩܛܶܠ	ܐܩܰܛܶܠ	ܐܶܬܩܛܰܠ	ܐܶܩܛܶܠ	ܐܶܬܩܰܛܰܠ

ܢܶܫܡܥ (29:1); ܢܶܫܟܚ (6:11); ܢܶܬܟܠܡ (6:15); ܢܶܬܥܠܡ (1:10); ܬܬܓܡܥ (5:13); ܢܶܫܡܥ (2:9); ܢܶܬܣܥܪ (Mt. 25:29).

Rem. 1.—ܢܶܬܥܠܡ (1:10); ܬܬܓܡܥ (5:13); ܢܶܬܚܡܐ (2 Pet. 2:3).

It will be noticed that the preformatives and sufformatives of the derived stems are the same as those of the simple, or Pe'al, stem (cf. § 45). What is said in § 45. Rem. 5, of the internal changes of the Pe'al, is true also of the derived stems, *i. e.* the 3d fem. sing., the 2d masc. and the 1st com. sing. and plur. are the same, preformatives (and sufformative in the case of the 3d fem. sing.) excepted, as the 3d masc. sing. or *first form* of the Imperfect; and all other forms are the same, preformatives and sufformatives excepted, as the 3d masc. plural.

Rem. 1.—The 3d masc. plur., and the forms like it, of the Ethpe'el and Ethpa'al, can only be distinguished in writing when the second or third radical is an aspirate. In the Ethpe'el the second radical takes Rukhokh and the third Kushoy; whereas, in the Ethpe'el the second takes Kushoy and the third Rukhokh; when neither the second nor the third radical is an aspirate the *usus loquendi* and the connection can alone determine whether the form be intensive or not.

Rem. 2.—In the Ettaph'al stem, whenever the preformative is a Taw, the other Taws are written as one, to avoid the occurrence of three Taws.

Rem. 3.—Notice the transposition and permutation before sibilants, according to §§ 21. 1; 22. 4.

Rem. 4.—The following table gives, (1) the preformatives of the different stems, (2) the vowel of the first radical, (3) the vowel of the second radical:

	Pᵉ'al.	Ethpᵉ'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
1.	ܕ	ܐܬܕ	ܕ	ܐܬܕ	ܐܕ	ܐܬܬܕ
2.	ܬ	ܬ	ܬ	ܬ	ܬ	ܬ
3.	ܝ (or ܐ)	ܐ	ܐ	ܐ	ܐ	ܐ

Rem. 5.—The various elements used as preformatives and sufformatives appear in the following table, the asterisks representing radicals:

He will.....	* * * ܕ	*They* (m.) *will*..	ܢ * * * ܕ
She will..... (ܐ)	* * * ܬ	*They* (f.) *will*...	ܢ * * * ܕ
Thou (m.) *wilt*	* * * ܬ	*Ye* (m.) *will*....	ܬ * * * ܬ
Thou (f.) *wilt*..	ܝ * * * ܬ	*Ye* (f.) *will*.....	ܢ * * * ܬ
I shall.....	* * * ܐ	*We shall*.....	* * * ܢ

§ 48. The Imperatives.

	Imperfect.	Imperative 2 m. sg.	Imperative 2 f. sg.	Imperative 2 m. pl.	Imperative 2 f. pl.
Pᵉ'al.	ܬܩܛܠ	ܩܛܠ	ܩܛܠܝ	ܩܛܠܘ (ܝ)	ܩܛܠ or ܩܛܠܝ
Pa'el.	ܬܩܛܠ	ܩܛܠ	The endings for gender and number are the same for all the stems.		
Aph'el.	ܬܐܩܛܠ	ܐܩܛܠ			
Ethpᵉ'el.	ܬܐܬܩܛܠ	ܐܬܩܛܠ			
Ethpa'al.	ܬܐܬܩܛܠ	ܐܬܩܛܠ or ܐܬܩܛܠ	ܐܬܩܛܠ		
Ettaph'al.	ܬܐܬܬܩܛܠ	ܐܬܬܩܛܠ			

1. ܥܡܕ (31:13); ܡܟܬܒ (3:3); ܡܨܥܡ (30:13); ܟܬܒ (2 Tim. 4:5).

2. ܟܬܒ (33:3); ܐܬܬܐ (33:2); ܐܬܬܟܬܒ (Col. 3:18).

3. ܐܬܬܐ (31:17); ܐܬܬܥܒܕ (Col. 3:20).

The stem of the Imperative is the same as that of the Imperfect without the preformative; except in the Ethpe'el and in one form of the Ethpa'al, where the original short *a* of the first radical is retained and the vowel of the second radical is dropped, its absence being often denoted by the linea occultans (see 3 above).

Note 1.—The Olaph of the Aph'el and of the passive stems, which is absorbed in the Imperfect, is retained in the Imperative.

Note 2.—The Imperative has no preformatives; the gender and number are denoted by sufformatives, which are, ـ for the fem. sing.; ܘ or ܝܢ for the masc. plur.; ـ or ـܬ or ـܬܝ for the fem. plural.

Note 3.—None of the sufformatives except ܝܢ and ـܬܝ are pronounced.

§ 49. The Infinitives.

Pe'al.	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
ܟܬܒ	ܐܬܬܟܬܒ	ܟܬܒ	ܐܬܬܟܬܒ	ܐܟܬܒ	ܐܬܬܐܟܬܒ

ܟܬܒ (2:6); ܟܬܒ (2:2); ܡܟܬܒ (3:13); ܟܬܒܘ (2:4); ܡܟܬܒ (27:4); ܐܬܬܟܬܒ (1 Cor. 11:32).

1. The Infinitive of the Pe'al is ܟܬܒ = ܐ + ܟܬ.

2. The Infinitives of the derived stems are all found by prefixing ܡ to the form used in the Imperfect, except that the vowel of the second radical is always ܐ and that the abstract ending ܘ is always suffixed. This ܘ becomes ܘܬ before pronominal suffixes. See § 85. Rem. 2.

§ 50. The Participles.

Pe'al.	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
ܟܬܒ	ܐܬܬܟܬܒ	ܟܬܒ	ܐܬܬܟܬܒ	ܐܟܬܒ	ܐܬܬܐܟܬܒ
ܟܬܒ	—	ܟܬܒ	—	ܐܟܬܒ	—

1. ܩܛܶܠ (1:6); ܫܡܶܥ (3:7); ܫܡܰܥ (3:4); ܡܫܟܚ (16:9); ܒܪܟ (Mt. 21:9); ܒܪܟܐ (Mk. 11:10).

2. ܡܩܛܶܠ (1:2); ܡܬܚܙܐ (2:3); ܡܟܫܠ (3:17); ܡܬܚܙܐ (16:9); ܡܒܪܟ (Lk. 24:51); ܡܒܪܟ (Lk. 1:42); ܡܙܕܡܢ (1:13); ܡܬܕܡܥ (7:8); ܡܬܚܫܟ (Mk. 9:20); ܡܟܬܒ (14:4); ܡܙܕܟ (14:4).

1. The Pe'al Active Participle is of the same form as the Hebrew קָטֵל from an original ḳâtil. The Passive is of the form ḳătîl, just as in Biblical Aramaic, the *ă* becoming a half-vowel.

2. The Active Participles of the derived species are formed by prefixing ܡ to the first form of the Imperfect, the Nun having been elided. The Passive forms of Pa'el and Aph'el differ from the Active in the absolute masc. sing., where they have *a* instead of *e* (cf. the Arabic, where the Passive Participles are distinguished from the Active in like manner).

3. It will be noticed, in the above examples, that Participles are inflected like nouns.

§ 51. The Verb with Suffixes.

A. The following table gives a comparison between the Perfect Pe'al with and without suffixes:

	Form without Suffixes.	Form with Suffixes.	Form with "*her.*"	Form with "*him.*"
3 m. singular,	ܩܛܶܠ	ܩܛܰܠ	ܩܛܰܠܬ	ܩܛܰܠܗ
3 f. singular,	ܩܛܰܠܬ	ܩܛܰܠܬ	ܩܛܰܠܬܬ	ܩܛܰܠܬܗ
2 m. singular,	ܩܛܰܠܬ	ܩܛܰܠܬ	ܩܛܰܠܬܬ	ܩܛܰܠܬܟ
2 f. singular,	ܩܛܰܠܬܝ	ܩܛܰܠܬܝ	ܩܛܰܠܬܝܬ	ܩܛܰܠܬܝܟ
1 c. singular,	ܩܛܰܠܬ	ܩܛܰܠܬ	ܩܛܰܠܬܬ	ܩܛܰܠܬܝ

	Form without Suffixes.	Form with Suffixes.	Form with *"her."*	Form with *"him."*
3 m. plural,	ܩܛܠܘ	ܩܛܠ	ܩܛܠܘܗ	ܩܛܠܘܗܝ
3 m. plural,	ܩܛܠܝܢ	ܩܛܠܝܢ	ܩܛܠܝܢܗ	ܩܛܠܝܢܗܝ
3 f. plural,	ܩܛܠ	ܩܛܠ	ܩܛܠܗ	ܩܛܠܗܝ
3 f. plural,	ܩܛܠܝ	ܩܛܠ	ܩܛܠܝܗ	ܩܛܠܝܗܝ
2 m. plural,	ܩܛܠܬܘܢ	ܩܛܠܬܘ	ܩܛܠܬܘܢܗ	ܩܛܠܬܘܢܗܝ
2 f. plural,	ܩܛܠܬܝܢ	ܩܛܠܬ	ܩܛܠܬܝܢܗ	ܩܛܠܬܝܢܗܝ
1 c. plural,	ܩܛܠܢ	ܩܛܠ	ܩܛܠܢܗ	ܩܛܠܢܗܝ

B. The Perfect with Suffixes.

1. [ܠܗ and ܠܗܘ for ܠܗ and ܠܗܘ] ܣܒܘܢܠܢ (Overbeck 137:9 (Nöl.)); ܥܒܕܗ (Nöl., *Gr.*, § 186.); ܩܛܠ (4:11); ܩܛܠܗ (25:12); ܫܒܩ (John 17:25); ܨܒܝܬܢ (Ps. 16:7); ܩܛܠܘܗܝ (25:19); ܐܣܒܘܗܝ (25:10); ܪܕܦܢ (Ps. 23:6); ܐܫܠܡܬܝ (Lk. 24:22).

Rem. 1.—ܠܐ ܐܫܟܚܘܗܝ *they did not find him* (Anal. Syr. 87:15 (Duv.)).

ܣܒܘܢܠܢ *they surrounded me* (Overbeck 137:9 (Nöl.)).

ܐܫܬܘܕܝ *they entrusted to thee* (Julianus 90:25 (Nöl.)).

ܥܒܕܗ *they made it* (Nöl., *Gr.*, § 186.).

Rem. 2.—ܥܝܩܘܟ *they oppressed you* (Judges 10:12).

ܐܬܪܥܝܘ *they troubled you* (Acts 15:24).

2. [ܡܟܟ or ܡܟ for ܐܟܟ] ܡܨܨܒܢ (Lk. 10:40); ܒܥܕܢ (Ps. 69:2); ܐܡܥܕܢ (22:7); ܒܟܒܬ *thou hast borne me* (Jer. 2:27; see also Jer. 15:10); ܠܟܕܬ *thou hast deceived me* (?) (1 Sam. 19:17; see also Song of Songs 4:9).

Remark.—ܡܟܕܢ (Ps. 51:5); ܡܟܟܥ (Is. 51. 5; other reading for ܡܟܕܥ, Nöl., *Gr.*, § 186.), but ܡܨܨܒܢ (Lk. 10:40).

3. [ܡܟܟ for ܡܟ, ܡܟܟ for ܡܟܟ, 2 masc. sing. and plur. and 2d fem. plur. unchanged] ܡܨܨܒܢ (Ps. 22:1); ܒܟܒ (10:6); ܒܟܟ (John 17:25); ܡܨܨܟ (John 17:4); ܥܒܒ (6:7); ܐܒܒܬ (25:18); ܡܟܟܬ *ye* (f.) *have killed her*.

When the object of a verb is a pronoun other than the 3d plural it is suffixed directly to the verbal form, occasioning certain changes of termination and stem. For *them* the independent pronouns ܐܢܘ and ܐܢܝ are used, *e. g.* ܡܒܥ ܐܢܘ (2:6); ܡܨܟܕ ܐܢܝ (Lk. 24:11).

1. The forms ܥܒ and ܥܒܥ occur in the 3d masc. singular and plural.

Rem. 1.—The older and longer forms ܥܒܕ and ܥܒܡ occasionally are found.

Rem. 2.—The ending of the masculine plural is sometimes omitted before suffixes.

2. The old form ܥܒܥ (for an older ܥܒܥ) appears in the 3d fem. sing. and ܥܒܟ for ܥܒܟ in the 3d fem. sing.

3. The other forms, except the first person singular, remain unchanged. The first person singular takes the same form before suffixes as the 2d masc. sing., and is to be distinguished from it with the pronominal suffix for the 3d sing. masc. only; e. g. *I have killed him* = ܡܟܟ; *thou hast killed him* = ܡܟܟ.

4. To forms ending in a vowel the suffixes are appended directly and without any change except in the case of the 3 m. sg. suffix (see 6. below).

5. To forms ending in a consonant the suffixes are appended by means of a union vowel or half-vowel, without any variation in the suffix except in the 3d sing. masc. (see 6. below). Before ـهِ, ـهُ the union vowel is always the half-vowel, except in the form ـلَهْ, ـلَهُ *we have killed you;* before ـكِ *thee* (f.) the union vowel is always ـَ; before ـهْ *her*, ـكْ *thee* (m.), ـلِ *me*, and ـنَ *us*, it is always ـُ except in the 3d sing. masc. and fem. before ـلِ and ـنَ where we have ـَ.

6. The 3 m. sg. suffix has the form ـهِ with the 3 sg. m. and f. and with the 1 sg.; with the 3 pl. m. it has the form ـهُمْ; and elsewhere it has the form ـهُ, except with the 2 f. sg. where it is ـهَا.

C. Table giving the principal forms of the Imperfect with suffixes:

FORM WITHOUT SUFFIXES.

نَقْتُلُ
نَقْتُلُونَ

FORM WITH SUFFIXES,—SINGULAR.

1st.	2d masc.	2d fem.	3d masc.	3d fem.
نَقْتُلَنِي	نَقْتُلُكَ	نَقْتُلِكِ	نَقْتُلُهُ or نَقْتُلَهُ	نَقْتُلُهَا
نَقْتُلُونَنِي	نَقْتُلُونَكَ	نَقْتُلُونَكِ	نَقْتُلُونَهُ نَقْتُلُوهُ	نَقْتُلُونَهَا

FORM WITH SUFFIXES,—PLURAL.

1st.	2d masc.	2d fem.
نَقْتُلُنَا	نَقْتُلُكُمْ	نَقْتُلُكُنَّ
نَقْتُلُونَنَا	نَقْتُلُونَكُمْ	نَقْتُلُونَكُنَّ

D. The Imperfect with Suffixes.

ܢܩܛܠܢ (8:10); ܢܚܙܝܢ (23:14); ܢܡܚܐܢ (23:12); ܢܫܐܠܢ (Ps. 16:1); ܢܡܚܐܝܢ (23:3); ܐܥܒܝ (6:17); ܢܚܫܒܝ (4:11); ܢܩܛܠܝ (22:5); ܢܫܬܚܠܝ (31:14); ܐܫܐܠ (25:17).

1. The only changes in the stem are in the forms ܢܚܐ, ܐܚܐ, ܐܚܐ, where the ܘ becomes a half-vowel.

2. With ܢܚܐ (from ܢܚܐܘ) and like forms, the suffixes and their union vowels are,—

ܢ, ܘ, ܐ, ܗ or ܗܝ, ܗ, ܝ, ܟ, ܟܝ.

3. With ܢܚܟ, ܢܚܟ, ܐܚܟ, ܐܚܟ and ܐܚܟ, the suffixes and union vowels are,—

ܢ, ܘ, ܐ, ܗ or ܗܝ, ܗ, ܝ, ܟ, ܟܝ.

4. The 2d masc. sing. has sometimes a second form before suffixes, to wit: ܢܐܚܠ, ܐܚܠܝ, ܐܚܠ.

E. The Imperative with Suffixes.

The following are the forms of the Imperative with Suffixes:

	2d masc. sing.	2d fem. sing.	2d masc. plur.	2d fem. plur.
1 sg. suff.	ܩܛܠܢ	ܩܛܠܢ	ܩܛܠܢ	ܩܛܠܢ
3 sg. m.	ܩܛܠܗ	ܩܛܠܗ	ܩܛܠܗ	ܩܛܠܗ
3 sg. f.	ܩܛܠܗ	ܩܛܠܗ	ܩܛܠܗ	ܩܛܠܗ
1 pl.	ܩܛܠܢ	ܩܛܠܢ	ܩܛܠܢ	ܩܛܠܢ

ܩܛܠܢ (Ps. 22:11); ܩܛܠ (3:3); ܐܫܬܠܗ (Ps. 2:11); ܩܛܠ (Ps. 22:23); ܐܫܬܠ (id.); ܐܠ ܬܩܛܠ (Ps. 28:9).

1. The 2d masc. sing. inserts ܐ before all suffixes.

2. The ـــ of the 2d fem. sing. and the ـــ of the 2d masc. plur. become full vowels before suffixes.

3. The ـــ of the 2d fem. plur. is dropped.

4. The long forms of the Imperative plural (*i. e.* ـــــــــ and ـــــــــ) are joined to the suffixes in the same way as the short form of the feminine plural.

F. The Infinitives and Participles with Suffixes.

1. The Infinitive P^{e}'al takes the suffixes of nouns without any change except the dropping of the second vowel before all save the suffix of the 1st sing. See § 81.

2. Occasionally the Infinitive P^{e}'al is joined to the 3d masc. and 3d fem. sing. suffixes by a Yudh after the analogy of the Imperfect; *e. g.* ـــــــــ *to take him*, ـــــــــ *to free her*. See Nöldeke, § 191.

3. The Infinitives of all the derived stems change the ending ـــ to ـــ and take the usual nominal suffixes. See § 85.

4. Participles take the nominal suffixes.

§ 52. Guttural Verbs.

ـــــ (4:7); ـــــ (32:1); ـــــ (24:2); ـــــ (5:1); ـــــ (1:13); ـــــ (Ps. 19:8); ـــــ (Ps. 29:9); ـــــ (= חָפֵץ) *to want*; ـــــ for ـــــ *he shall break*; ـــــ (Luke 6:12); ـــــ (Mk. 12:17).

1. Verbs whose first radical is a guttural, or Rîsh, are regular.

2. Verbs whose second radical is a guttural, or Rîsh, sometimes in East Syriac take *a* where we would expect *e*, e. g. ـــــ (West Syriac ـــــ) *to grind*.

3. When the third radical is a guttural (for verbs *tertiae Olaph*, see §§ 57, 60), or Rîsh, it changes an immediately preceding *e* into *a*.

Note 1.—In the Pa'el and Aph'el, this change of *e* into *a* causes the Participles Active and Passive to coincide.

Note 2.—In accordance with this rule, many intransitives, like ـــــ, which would naturally have *e*, take *a* in the P^{e}'al Perfect.

4. In a few cases, when the third radical is a guttural, or Rîsh, ـــ of the Imperfect and Imperative is changed into *a*.

5. Verbs whose third radical is ـــ always receive *a* before it.

§ 53. Pê Nun Verbs.

1. ܢܦܠ (Mt. 19:7); ܢܣܒ (23:18); ܢܚܬ (Acts 10:13); ܢܥܣ (Mk. 9:21); ܢܦܩ (Mt. 21:21); ܢܦܩ (Mk. 16:11).

2. ܢܬܠ (= ܢܬܝܠ) (Lk. 11:21); ܢܬܩܦ (Mt. 2:6); ܢܦܨ (Acts 16:18); ܢܬܫ (Mt. 5:29); ܢܬܟ (Mt. 24:29); ܢܫܬ (Mt. 1:20); ܐܫܬ (Mt. 17:1); ܢܫܬ (Lk. 14:5); ܢܬܫ (Mt. 5:31); ܐܫܬ (Heb. 4:8); ܢܦܩ (Jer. 6:8).

Pê Nun verbs are regular in the Ethpʿel, Paʿel and Ethpaʿal stems. In Pʿal they are regular in the Perfect and in the Participles. But

1. In the Pʿal Imperative the Nun is generally dropped.

2. In the Pʿal Imperfect and Infinitive and in the Aphʿel and Ettaphʿal stems throughout, the Nun is generally assimilated. See § 18. In Pê Nun verbs which are also ʿÊ ʿÊ or ʿÊ Waw, the Nun is firm. See § 62. 2.

§ 54. ʿE ʿE Verbs.

TABULAR VIEW.

	Pʿal.	Aphʿel.	Ethtaphʿal.	Palpel.
Perfect,	ܦܪ	ܐܦܪ	ܐܬܦܪ	ܦܪܪ
Imperfect,	ܢܦܪ	ܢܦܪ	ܢܬܦܪ	ܢܦܪܪ
Imperative,	ܦܪ	ܐܦܪ	ܐܬܦܪ	ܦܪܪ
Part. Act.,	ܡܦܪ	ܡܦܪܗ	ܡܬܦܪܗ	ܡܦܪܪܗ
Part. Act.,	ܦܐ	ܡܦܪ	ܡܬܦܪ	ܡܦܪܪ
Part. Pass.,	ܦܝܪ	ܡܦܪ		ܡܦܪܪ

Remark. — The first three forms of the Pʿal Perfect are, —

ܦܪ ܦܚܐ ܦܚ

The 3d masculine singular and plural of the Imperfect are, —

ܢܦܚ ܢܦܪ

1. ܫܰܒ (Acts 1:3); ܢܶܒ (Acts 20:33); ܨܰܒ (Lk. 24:5); ܬܶܒ (Gal. 4:14); ܟܶܐ (Mt. 6:6); ܟܶܟ (Mt. 7:13).

2. ܬܶܟ (John 10:9); ܬܰܫ (Mt. 16:21); ܙܶܐ (Rom. 7:7); ܣܓ̈ܕ (Rom. 14:11); ܡܚܰܫ (John 19:24) [ܣܓ̈ܕ from ܣܓ̈ܕ, ܡܚܰܫ from ܡܚܰܫ]; ܐܶܬ (Lk. 1:35); ܐܰܬ (Mt. 9:31); ܬܰܪ (Mt. 23:12) [ܬܰܪ from ܬܰܪ].

3. ܐܰܝ [for ܐܰܐ] (Acts 16:29); ܫܰܐ (1 Pet. 2:23); ܣܰܥ (1 Cor. 12:26); ܢܳܚ (Gal. 5:17); ܢܶܚ (1 Cor. 10:6); but ܚܳܫ (Mt. 10:12); ܐܳܒ (Heb. 11:16); ܚܳܠ (John 19:42); ܣܰܥ (1 Cor. 4:4); ܨܰܥ (Rom. 11:10).

4. ܫܰܨ (Rev. 9:1); ܡܣܰܨܨܳܐ (1 Thes. 2:7); ܐܶܪܰܬ (Mt. 23:12); ܐܶܟ (2 Tim. 2:5); ܡܚܰܛܚܶܛ (Mt. 12:20); ܐܶܙܰܓ (Mt. 13:17); ܡܕܰܡܙܰܓ (Acts 17:16); ܐܶܙܰܓ (Phil. 1:20).

In verbs whose 2d and 3d radicals are identical the Ethpe'el is regular.

1. In the Pe'al Perfect and Imperative the second and third radicals are contracted into one, the vowel of the second radical being thrown back upon the first. When a syllable follows, the second and third radicals are written as one, but pronounced as two, *e. g.* reggath, noddethun. The Pe'al Perfect is the form given in the dictionary.

2. In the Pe'al Imperfect and Infinitive, and in the Aph'el and Eth'al stems throughout, the vowel of the second radical is thrown back upon the first, and the first radical is doubled and hardened.

3. *a.* The Part. Act. of Pe'al in the first form, *i. e.* the 3d m. sg., is like the same form in Ê-Waw verbs,—the second radical is changed into Olaph, which is pronounced like Yudh (ܐܰܝ = royeth). See § 2. c. and § 59. 4.

b. But when additions for state, gender or number are made to the first form of the Participle, the Olaph is generally dropped, and the primitive second radical is doubled.

c. The Participle Passive of Pe'al is regular.

4. In the intensive stem, though we have sometimes the regular forms, we usually have the Palpel and Ethpalpal. The stem of Palpel is formed by doubling the contracted Pe'al, or simple stem. Palpel and Ethpalpal are inflected like Pa'el and Ethpa'al.

§ 55. Pê Olaph Verbs.

1. ܐܰܟ (27:6); ܐܶܫܬ (32:9); ܐܶܟܬ (32:14); ܐܰܟ (Acts 10:13); ܐܰܟܟ (23:17); ܐܰܟܟ (Lk. 17:23); ܐ (Mt. 2:20); ܐܟ (23:6); ܐܟܬ (32:10); ܐܰܡ (Mt. 3:3); ܐܰܡܐ (Acts 2:16); ܐܬ (32:8). See § 64. 4.

2. ܐܰܟ (4:13); ܐܰܟ (5:10); ܐܰܟ (5:12); ܐܰܡ (26:9); ܐܰܡ (32:11); ܐܰܟ (4:13); ܐܰܡ (23:10); ܟ (Phil. 2:19); ܐܰܟ (Mk. 14:14).

3. ܐܰܡ (28:1); ܐܰܟ (James 4:9); ܐܰܟ (Mk. 5:26); ܟ (Acts 20:20); ܟ (Acts 4:18); ܐ (Mt. 25:10); ܐ (Rev. 18:15); ܐ *thou hast bound thyself* (Jos. Styl. 2:13); ܐ (Mk. 25:16); ܐ (1:6).

4. ܐ (Mt. 22:7); ܐ (Mt. 21:33); ܐ (Thes. Syr. 126); ܐ (Acts 22:16); ܐ

1. In Pê Olaph verbs, the Olaph receives a helping vowel in the P^{e}'al and Ethp^{e}'el stems. In the Ethp^{e}'el this vowel is thrown back upon the preceding Taw. See 3 below.

Note 1.—In the P^{e}'al Perfect this helping vowel is ◌ַ

Note 2.—In the P^{e}'al Imperative, with ◌ֶ in the second syllable, the Olaph has ◌ַ; in the Imperative with ◌ַ the Olaph has ◌ֶ; in the Imperative with ◌ַ the Olaph is dropped. § 23. 1. (1).

Note 3.—In the P^{e}'al Participle Passive the Olaph takes ◌ֶ

2. In the P^{e}'al Imperfect and Infinitive of verbs which have ◌ֹ in the second syllable of the Imperf. the vowel of the preformative is ◌ַ; in verbs which have ◌ֶ in the second syllable of the Imperf., the preformative has generally ◌ֵ. In either case the Olaph quiesces in the preceding vowel.

Note.—In the P^{e}'al Imperfect 1st sing. one Olaph falls out. § 23. 2. (1).

3. In Ethp^{e}'el, Ethpa'al, and in the Imperfect, Infinitive and Participles of the Pa'el, the vowel of the Olaph is thrown back upon the preceding consonant, and the Olaph quiesces.

Note 1.—In the 1st sing. Pa'el one Olaph is dropped and the form becomes ◌ָ (for ◌ָ).

Note 2.—In ܟܟ the Olaph of the Pa'el stem often falls away after preformatives.

Note 3.—In the Ethpa'el of ܐܣܬ *to seize*, and of some other verbs, and in the Ethpa'al of ܐܬܬ *to trade*, the Olaph is dropped and the Taw generally doubled. See § 22. 1. (2).

Note 4.—In West Syriac, when Olaph with a vowel is preceded by an inseparable particle, the particle takes the vowel and the Olaph quiesces. See § 34. 2.

4. In Aph'el, Shaph'el and their passives, Pê Olaph verbs pass over into the formation of verbs Pê Yudh. See § 58. 3. For ܐܫܟ compare §§ 58. 3. Note. (2), and 64. 4.

Remark.—ܐܚܕ *to remember* is treated in West Syriac as if it were a Pê Olaph verb; *e. g.* ܡܐܚܕܢܝ (1 Thes. 1:3); ܡܐܚܕܘ (1 Pet. 5:8).

§ 56. Ê Olaph Verbs.

1. ܡܟܟ (Lk. 1:40); ܡܟܕ (Heb. 3:10); ܡܟܐ (Thes. Syr. 438).

2. ܡܠ (31:6); ܡܠܟ (Heb. 10:6); ܡܠܝ (1 John 5:15); ܡܠܟܘ (John 16:24); ܫܠܟ (John 21:18); ܬܡܠ (James 1:6); ܙܐܥ (Heb. 12:13); ܡܠ (3 John 15); ܫܠ (Acts 12:8); ܡܣܬܐܟ (Lk. 14:18); ܡܣܬܐ (Jos. Styl. 3:15); ܐܥܠ (Acts 7:19); ܙܐܥܠ (22:8).

3. ܬܡܟܝ (Mt. 18:19); ܬܥܠܘ (Acts 7:6); ܡܫܬܥܡ (Lk. 6:33); ܬܡܟܝܡ (Mt. 7:9).

4. ܡܠ (Mt. 5:42); ܡܠ (Mt. 20:20); ܡܠܝ (Mt. 20:22); ܡܠ (Mt. 22:4); ܡܡܠ (Mt. 2:4); ܐܡܐ (Acts 25:26); ܬܡܣܘ (Rm. 6:19); ܐܙܬ (Ps. 5:3).

1. In Ê Olaph verbs, when Olaph ends a syllable it quiesces in the vowel preceding it.

2. When Olaph is preceded by a consonant, it throws back its vowel and quiesces in it.

3. When neither Olaph nor the consonant preceding it had a vowel, the helping vowel ـ was given to the consonant preceding Olaph, and the latter quiesced.

Note.—This helping vowel was first given to the Olaph and then thrown back, as in 2 above.

4. The Participle Active Pᵉ'al and the Intensive stem throughout are regular.

Note.—For ܛܒ *to be good*, the Intensive in use is ܛܒܒ from ܛܒ. Compare § 59. 5.

§ 57. Lomadh Olaph Guttural Verbs.

ܟܠ (Rev. 22:11); ܫܕܐ (Acts 20:1); ܫܕܐ *she has consoled*; ܫܕܐ *thou hast consoled*; ܫܕܝ *I have consoled*; ܡܫܕܐ (Is. 2:12); ܝܠܦ *to teach*; ܐܬܦܠ *to be adorned*; ܐܬܬܠ (Job 18:3); ܫܠܐ (Acts 16:40); ܫܠܝ (2 Cor. 7:6); ܡܫܠܐ (Tit. 1:9); ܐܬܫܠܐ (Acts 15:31).

In a few verbs whose third radical is Olaph, the Olaph is treated throughout as a guttural, and the second vowel of the Pa'el is *a* instead of *e*. When the consonant preceding Olaph is unvoweled, it draws the vowel of the Olaph to itself, the Olaph quiescing. Most verbs originally of this class have come to be treated as Lomadh Olaph verbs. See § 60.

§ 58. Pê Yudh Verbs.

TABULAR VIEW.

	Pᵉ'al.	Ethpᵉ'el.	Aphʿel.	Eshtaphʿal.
Perfect,	ܝܬܒ	ܐܬܝܬܒ	ܐܝܬܒ	ܐܫܬܝܬܒ
Imperfect,	ܢܝܬܒ	ܢܬܝܬܒ	ܢܝܬܒ	ܢܫܬܝܬܒ
Imperative,	ܗܒ	ܐܬܝܬܒ	ܐܝܬܒ	ܐܫܬܝܬܒ
Infinitive,	ܡܗܒ	ܡܬܝܬܒܐ	ܡܝܬܒܐ	ܡܫܬܝܬܒܐ
Part. Act.,	ܝܬܒ	ܡܬܝܬܒ	ܡܝܬܒ	ܡܫܬܝܬܒ
Part. Pass.,	ܝܬܝܒ		ܡܝܬܒ	

Remark 1.—ܢܚܠ means *to inherit*; ܐܬܝܠܕ *to be born*; ܐܬܩܛܠ *to burn*; ܝܕܥ *to know*.

Remark 2.—The first three forms of the Perfect Pᵉ'al are, ܢܚܠ, ܢܚܠ, ܢܚܠ. The 3d sing. and 3d plur. masc. of the Imperf. are, ܢܬܢܚܠ, ܢܬܢܚܠ.

1. ܐܬܩܛܠ (15:9); ܐܬܝܠܕ (Mt. 2:1); ܐܬܩܪܝ (Acts 28:10); ܐܬܬܟܠܡ (Lk. 21:14); ܐܬܒ (25:15); ܐܬܝܒ (32:21); ܢܚܠ *to inherit*; ܐܬܩܛܠ *to burn*; ܝܕܥ *to know*; ܐܬܩܠ *to be heavy*; ܐܬܬ *to give*; ܝܕܥ *know*; ܐܬܒ *sit*; ܐܬܬ *give*; ܐܬܬ (24:10); ܐܬܝܠܕ (23:14).

2. ܐܬܟܠ (Rev. 12:2); ܐܬܢܬ (1 Cor. 15:50); ܐܬܒ (Lk. 1:31); ܢܬܢ (Mt. 19:29); ܐܬܒ (Rev. 3:21); ܐܬܬ (Mt. 13:2); ܐܬ (Mt. 13:11); ܐܬ (Mt. 9:30); ܐܬ (Mk. 10:17); ܐܬ (Phil. 3:8).

3. ܐܬܐ (1 Cor. 6:8); ܐܬܐ (Mt. 18:31); ܐܬ (Mt. 1:1); ܐܬ (Mt. 3:12); ܐܬ (Lk. 23:39); ܐܬ (James 5:1); ܐܬ (Rev. 1:1); ܐܬ (Acts 12:11).

4. ܐܬ (Mt. 15:4); ܐܬܬ (John 4:44); ܐܬ (Rom. 3:7); ܐܬ (2 Cor. 9:8); ܐܬ (Rev. 8:7); ܐܬ (Is. 44:26).

Remark.—ܐܬ (3:16).

1. Verbs whose first radical was originally Waw, change this Waw into Yudh, whenever it would begin a syllable. The only exceptions are ܐܬܒ *it is necessary*, and ܐܬܝ *to appoint*.

Rem. 1.—Pê Waw verbs take ˗ in the Pᵉ'al Perfect.

Rem. 2.—The Yudh, whenever it would stand with a half-vowel—

(1) Quiesces in Hebhoṣo at the beginning of a word, except in ܐܬܬ *to give*. See § 64. 7.

(2) Is dropped in the Imperative Pᵉ'al of ܝܕܥ *to know*, ܝܬܒ *to sit*, and ܝܗܒ *to give*.

(3) In the middle of a word, quiesces in Ḥebhoṣo, which is then thrown back upon the preceding consonant (§ 33. 3).

2. After the preformatives of the Pᵉ'al, the Waw, changed to Yudh, unites with the vowel of the preformative to form, in the East Syriac, *ē*, which in the West Syriac is further changed to *ī*. This *ī* is written mostly with an Olaph following, so that Pê Waw verbs come to have in the Imperfect, Imperative and Infinitive Pᵉ'al the same forms as Pê Olaph verbs which have *a* in the Imperfect (§ 55. 2). All Pê Waw verbs except ܝܬܒ *to sit* (see *Notes* below) and ܝܗܒ *to give* (see § 64.) have their Imperfect and Imperative in *a*.

Rem. 1.—ܝܕܥ *to know* and ܝܬܒ *to sit* lose their first radical after the preformatives of the Pᵉ'al, and by way of compensation double the first radical, hence becoming like Pê Nun Verbs.

Rem. 2.—In the first person singular of the Imperfect one Olaph is dropped, *e. g.* ܐܢܚܠ *I shall inherit*.

3. The Aph'el, Shaph'el and their reflexives, have Waw as the first radical even in verbs whose first radical was originally Yudh. The Aph'el, etc., of Pê Olaph verbs coincides with these in form (see § 55. 3).

Rem.—ܝܢܩ *to suck* has in the Aph'el ܐܝܢܩ, though ܐܐܢܩ is also found (see *Thes. Syr.*, p. 1608). ܐܝܠܝ *to howl* (from ܝܠܝ, not found in Pᵉ'al) is the only other exception to the rule. ܐܝܬܐ is from ܐܬܐ *to come* (see § 64. 4).

4. The Pa'el and Ethpa'al are regular.

Rem. 1.—Pê Yudh verbs often take prosthetic Olaph in those forms where the Yudh quiesces in Ḥebhoṣo.

Rem. 2.—Some Pê Olaph verbs pass over in certain forms into the Pê Yudh class, *e. g.* ܝܠܦ *to learn*, ܝܠܦ *to teach*, ܝܡܥ for ܐܡܥ *to be black*, ܝܢܪ for ܐܢܪ *to be long*.

§ 59. Ê Waw Verbs.

TABULAR VIEW.

	Pe'al.	Ethpe'el or Ettaph'al.	Aph'el.	Pa'el.
Perfect,	ܩܡ	ܐܬܩܡ	ܐܩܝܡ	ܩܲܝܡ
Imperfect,	ܢܩܘܡ	ܢܬܩܘܡ	ܢܩܝܡ	ܢܩܲܝܡ
Imperative,	ܩܘܡ	ܐܬܩܘܡ	ܐܩܝܡ	ܩܲܝܡ
Infinitive,	ܩܝܡܘܬܐ	ܐܬܩܘܡܘܬܐ	ܐܩܝܡܘܬܐ	ܩܲܝܡܘܬܐ
Part. Act.,	ܩܳܐܡ	ܡܬܩܘܡ	ܡܩܝܡ	ܡܩܲܝܡ
Part. Pass.,	ܩܝܡ		ܡܩܝܡ	ܡܩܲܝܡ

Remark. — The first three forms of the Pe'al Perfect are ܩܡ, ܩܳܡܬ, ܩܳܡܬ. The 3d masc. sing. and plur. of the Imperf. are ܢܩܘܡ, ܢܩܘܡܘܢ.

1. ܩܡ (32:7); ܩܳܡܬ (Mt. 9:25); ܩܳܡܬ (Acts 24:20); ܫܡܗ (29:8); ܐܬܡ (19:12); ܩܳܡܬܗ (Mt. 3:9); ܡܬܩܛܠ (24:11); ܡܬܠ (Phil. 2:26).

2. ܢܩܘܡ (Mt. 2:13); ܢܩܘܡܗ (25:4); ܟܬܘܒ (17:16); ܠܢܩܛܠ (25:13).

3. ܫܡܥ (32:8); ܢܫܡܥ (25:14); ܐܫܡܥ (John 12:1); ܡܠܝܢ (30:1); ܡܫܡܥ (Mt. 12:11); ܐܫܡܥܗ (23:2); ܐܬܚܙܝ (24:16); ܡܬܚܙܝܢ (20:10).

4. ܩܳܐܡ (31:13); ܩܳܛܠܢ (27:3); ܐܳܡܪ (18:4).

5. ܩܡܨ (23:8); ܠܡܨ (23:5); ܩܡܗ (Acts 15:32); ܡܬܩܡ (Col. 2:13); ܩܡܗ (Rev. 3:4).

6. ܥܠܙ *to exult*; ܚܛܐ *to sin*; ܟܦܠ *to join*; ܫܦܪ *to be white*; ܗܘܐ *to be*; ܠܡܕ *to teach*; ܬܒ *to repent*; ܨܒ *to desire*.

Remark.—ܡܠܝܢ (Mt. 22:25); ܡܠܝܢ (Rom. 7:10); ܡܠܝܢ (Mt. 2:20).

1. Whenever in the regular verb the combinations *wă*, *wô* (from *wâ*) or *ʿwa* (from *awa*) would arise, they are contracted into *ô* (from *â*). This takes place in the Pʿal Perfect (ḳʿwam = ḳôm), in the Pʿal Infinitive (meḳwam = mʿḳôm), in the Aphʿel and Ethpʿel and Ettaphʿal Infinitives (maḳwomu = mʿḳômu and methtaḳwômu = mettʿḳômu), and in the Aphʿel Pass. Part. (maḳwak = mʿḳôm). See § 29. 5. (3).

2. Whenever *wu*, *ʿwu*, or *wʿ* (from *wu*) would occur, they are changed into *û*. This change takes place in the Imperat. Pʿal (ḳʿwum = ḳum), and in the Imperfect Pʿal (neḳwum = nʿḳum, nekwʿmûn = nʿḳûmûn).

3. Whenever *we* (from *wi*), *ʿwe* (from *awa*) or *ʿwî* (from *awî*) would occur, the *w* is changed to *y* and contraction into *î* takes place. Throughout the Aphʿel Perf., Imperf., Imperat. and Part. Act. *we* becomes *î* (ʾaḳîm = ʾaḳwem); in the Pʿal Part. Pass. *ʿwî* becomes *î* (ḳʿwîm = ḳîm); in the Ethpʿel *ʿwe* becomes *î*, and the Taw is doubled and hardened (see § 19. 3). (Ethḳʿwem becomes Ettʿḳîm, a half-vowel being inserted before the first radical.)

4. In the Part. Act. *owe* (*âwe*) becomes *oye*, the *y* in the first form, *i. e.* masc. sing., being written with Olaph (see § 2. (1) c), but elsewhere with Yudh, *e. g.* ܥܳܐ, ܥܳܥܳܐ, ܥܳܥܶܥ. Where the third radical is a guttural we find *oya*, as in ܫܳܐܠ (§ 26. 1. (1)). In Joshua the Stylite, p. 3, l. 20, we find ܫܳܡ written, instead of ܫܳܐ

5. In the Paʿel and Ethpaʿal *awwe* and *awwa* generally become *ayye*, *ayya*. Merx-Hoffmann, § 66. VI., mentions nineteen verbs which sometimes or always have Waw in the Paʿel or Ethpaʿal. For ܒܰܛ see § 56. 4. Note.

6. Some verbs, mostly denominatives, are regularly conjugated. All verbs whose third letter is Olaph have the Waw firm.

Rem. 1.—The intransitive in *î* from *awi* is found in the Pʿal Perfect of ܡܶܬ *to die*. Elsewhere it is like ܥܰܒ.

Rem. 2.—The only Ê-Yudh verb which differs in any respect from Ê-Waw verbs is ܫܰܒ, which has ܫܶܒ in the Pʿal Imperative and ܢܶܫܒ in the Pʿal Imperfect.

Rem. 3.—The preformatives of the Pʿal and Aphʿel sometimes take a short vowel, *e. g.* ܬܰܫܰܒ (Rom. 11:21). See Nöldeke, § 177. C.

§ 60. Lomadh Olaph Verbs.

TABULAR VIEW.

	Pe'al.	Ethpe'el.	Pa'el.	Aph'el.
Perfect,	ܙܥܐ	ܐܶܬܙܥܶܐ	ܙܰܥܶܐ	ܐܰܙܥܶܐ
Imperfect,	ܢܶܙܥܶܐ	ܢܶܬܙܥܶܐ	ܢܶܙܰܥܶܐ	ܢܶܐܙܰܥܶܐ
Imperative 2m. sg.,	ܙܥܶܐ	ܐܶܬܙܥܶܐ	ܙܰܥܶܐ	ܐܰܙܥܶܐ
2f. sg.,	ܙܥܝ	ܐܶܬܙܥܝ	ܙܰܥܝ	ܐܰܙܥܝ
2m. pl.,	ܙܥܘ	ܐܶܬܙܥܘ	ܙܰܥܘ	ܐܰܙܥܘ
2f. pl.,	ܙܥܶܝܢ	ܐܶܬܙܥܶܝܢ	ܙܰܥܶܝܢ	ܐܰܙܥܶܝܢ
Infinitive,	ܙܶܥܳܐ	ܐܶܬܙܰܥܝܳܐ	ܙܰܥܝܳܐ	ܐܰܙܥܳܐ
Part. Active.	ܙܳܥܶܐ	ܡܶܬܙܥܶܐ	ܡܙܰܥܶܐ	ܡܰܙܥܶܐ
Part. Passive,	ܙܥܺܝ		ܡܙܰܥܺܝ	ܡܰܙܥܺܝ

Remark.—The following forms are to be noted: Pe'al Perfect 3rd sg. fem. ܙܥܬ, 2nd sg. masc. ܙܰܥܬܳ, 1st sg. ܙܥܶܝܬ, 3rd masc. pl. ܙܥܶܘ, 3rd fem. pl. ܙܥܰܬ, 3rd sg. fem. Ethpe'el and in all other stems ends in ܐܬܰ, 1st sg. in ܐܬܺܝ, 3rd. fem. pl. in ܐܬܶܝ, all other forms being like those of the Pe'al. In the Imperfect, the sufformatives of all the stems are the same, *e. g.* 2nd sg. fem. ܬܙܥܺܝ, 3rd masc. pl. ܢܶܙܥܽܘ, 3rd fem. pl. ܢܶܙܥܳܐ.

1. ܨܳܐ (1:1); ܥܳܐ (1:1); ܫܰܐܠ (Acts 22:15); ܫܰܐܠ (6:5); ܥܳܐ (5:7); ܥܳܐ (30:19); ܐܰܬܥܳܐ (Mk. 5:34); ܫܶܐܠܽܘ (18:8); ܫܰܐܠ (Mt. 2:2); ܫܰܒܰܬ (Lk. 23:56).

2. ܫܰܒ (Lk. 23:8); ܐܰܙܰܠ (14:7); ܐܶܡܰܪ (Acts. 11:18); ܫܰܒܰܬ (Lk. 23:56); ܫܶܐܠ (Phil. 1:18); ܫܶܐܠ (2 Cor. 7:13); ܫܶܡܰܥ (Rev. 2:2); ܐܶܬܳܐ (27:11); ܐܰܡܺܝ (11:5); ܐܶܡܰܪ (12:13); ܐܶܡܰܪ (Mt. 8:33); ܐܶܬܳܐ (Mt. 8:3);

ܐܲܪܓ̈ܝܼܥܢܗ (Lk. 17:14); ܐܲܪܥܲܡܼܠ (22:12); ܐܲܪܥܲܡܗ (11:11); ܐܲܪܝܲܚܒ (6:6); ܥܲܡܼܠ (18:17); ܐܲܪܝܲܢ (30:15); ܐܲܪܫܝܒ (30:18).

3. ܒܲܢܵܐ (1:3); ܒܲܪܥܵܐ (11:11); ܐܲܫܟܚ (6:14); ܒܲܥܝ̈ܐ (2:3); ܒܲܫܡ (16:7); ܐܲܒܵܐ (19:9); ܐܲܒܵܐ (18:3); ܒܲܥܲܡ (6:15); ܢܲܒܢܹ *we* will build. (16:5).

4. ܥܲܒ (11:10); ܥܲܒܕ (2:13); ܫܲܒܬ (32:8); ܐܲܒܥ (20:6); ܐܲܪܓ̈ܥܵܐ (Mt. 8:3); ܐܲܪܥ (Rev. 2:5); ܐܲܪܥܵܐ (Mt. 17:27); ܐܲܪܥܗ (John 21:6).

5. ܒܲܥܵܐ (17:3); ܥܲܒܕܬܵܐ (18:18); ܒܲܥܒܝ̈ܢ (20:19); ܥܲܫܵܐ (Mk. 14:17); ܥܲܫܼܪ (29:3); ܥܲܬܪ (20:19); ܥܲܒܼܪ (20:19); ܥܲܒܼܟ (Lk. 23:2); ܥܲܒܼܟ (Rom. 16:18); ܥܲܫܼܪ (19:10); ܥܲܪܼܥ (19:13); ܥܲܪܼܥ (Mt. 15:26); ܒܲܒܼܟ (Gal. 3:23); ܐܲܫܼ (13:1).

Lomadh Olaph verbs (not guttural, see § 57) are those in which an Olaph quiescent, or vowel letter, has taken the place in the 3rd sing. masc. Perf. Pᵉʿal of the original 3rd radical Waw, Yudh or Olaph.

1. *Awa, aya* or *a'a*, becomes *o* in the 3rd sing. masc. and fem. Perf. Pᵉʿal; *awi, ayi* or *a'i*, becomes *î* in the 1st pers. sing.; *awu, ayu* or *a'u*, becomes *aw* in the 3rd masc. plur.; *awy, ayy* or *a'y*, becomes *ay* in the 3rd fem. plur.; and *aw* or *a'* becomes *ay* in the 1st plur. and in the 2nd pers. throughout, *ay* remaining unchanged.

2. The Pᵉʿal Perf. of Intransitive verbs and the Perfect of all the derived stems of all verbs have ـِـ in the 3rd sing. masc. and before all endings for gender and number and person except the 3rd fem. sing., which is regular (*i.e.* ܫܲܪܒ like ܩܲܛܲܠ).

Remark 1.—In the 3rd masc. plur. ـِـ is the diphthong *iu*, see § 8. 1. (3).

Remark 2.—The 3rd fem. plur. of the derived stems is distinguished from the 3rd masc. sing. by Rebbuy § 13.

Remark 3.—The Taw of the 1st pers. sing. is aspirated, *e. g.* ܫܒܬ *ḥᵉdhîth;* that of the 2nd pers. is unaspirated, *e. g.* ܢܲܫܼܬ *nassît.*

3. In all Imperfects, the 3rd sing. masc. and the forms like it (see § 45. Rem. 5), end in ـ̂ from *ay*, the 2nd fem. sing. ends in ـ̂ from *ayin*, the masc. plur. 2nd and 3rd pers. ends in ـ̂ܢ, the preceding radical with its vowel being dropped; the fem. plur. 2nd and 3rd pers. is regular, the 3rd radical, however, being in every case Yudh. *e. g.* ܬܲܒܼܟ = ܬܲܥܒܥ.

4. In the first form of the Imperative, the original *ă* remains unchanged in the Ethpe'el; in the Pe'al, *ay* is changed to ـے; and in all the other species the last radical is dropped and the vowel heightened to *ô* (*â*). The 2nd fem. sing. of all the stems ends in ـِ, see § 8. 2. (2). The 2nd masc. plur. ends in ـُ, the Yudh of the root having been dropped. The 2nd fem. plur. ends in ـُنَّ.

Remark 1.—The Pe'al Imperat. 2nd masc. sing. of ܐܬܐ *to come* is ܐ, see § 64. 2. The same form from ܝܟܐ *to sprout*, ܝܡܐ *to swear*, and ܐܝܕܐ *to drink*, ends in ـْ.

Remark 2.—In the 2nd masc. plur., the long forms ـُعَاْ, ـُعْدُ are sometimes used; in the 2nd fem. plur. a short form in ـَ is sometimes found.

Remark 3.—The form ܐܙܕ is used in Lk. 9:38, 22:32, instead of the more usual Ethpe'el Imperative. According to Bar Hebraeus ܐܙܠ was used for ܐܙܛ from ܛܠ *to strike* (see Duval p. 194). In some editions of the New Testament in Rev. 2:5, 15, 3:3, 19 ܐܥܝ is used instead of ـُعَّ.

5. All participles end in ـَ except the Pa'el and Aph'el passive which end in ـِ.

§ 61. Lomadh Olaph Verbs with Suffixes.

	Pe'al				Pa'el with "*him*".
	Form without suffixes.	Form with suffixes.	Form with "*her*"	Form with "*him*"	
Perfect,					
3.masc.sing.	ـَا	ـَ	ـَهْ	ـَوْ	ـِّ
3. fem. sing.	ـَتْ	ـَتْ	ـَتْ	ـَتْ	ـِّتْ
3.masc.plur.	ـَوْ	ـَوْ	(ـَيْ) ـَوْ	ـَوْ	ـِّوْ
3. fem. plur.	ـَيْ	ـَيْ	ـَيْهْ	ـَيْوْ	ـِّيْوْ
Imperfect,					
3.masc.sing.	ـَا	ـَ	ـَهْ	ـَوْ	ـِّوْ
3.masc.plur.	ـَوْ	ـَوْ	ـَوْهْ	(ـَوْ)ـَوْهْ	ـِّوْ(ـَوْ)ـَوْهْ

	Pe'al				Pa'el
	Form without suffixes.	Form with suffixes.	Form with *"her"*.	Form with *"him"*.	with *"her"*.
Imperative,					
sing. masc.					
sing. fem.					
plur. masc.					
plur. fem.					

1. (26:19); (15:8); (12:15); (25:11); (30:12); (12:14); (12:9); (12:3); (20:11).

2. (26:7); (27:15); (2 Cor. 3:1); (Rom. 7:24); (26:11); (14:2); (32:14); (Rev. 1:7); (Rom. 15:21).

3. (Mt. 6:13); (John. 12:27); (Heb. 3:1).

4. (Mt. 8:2); (Lk. 23:8).

1. The forms ending in a consonant suffer no change before suffixes. The suffixes are appended by means of the same union vowels as are employed with the same forms in the regular verb, see § 51. Of forms ending in a vowel, it may be remarked:—

(1). The 3rd sing. masc. Pe'al drops Olaph and appends the suffixes directly.

(2). The 3rd sing. masc. of the derived stems changes final to (*î* to *ey*) and appends the suffixes as in the regular verb, Yudh being treated as a radical.

(3). The 3rd masc. plur. appends the suffixes directly to the forms or .

(4). The 3rd fem. plur. takes the form , Yudh being treated as

a consonant and the suffixes appended with their usual union vowels, see § 36.

2. The forms of the Imperfect which end in ـا change this ending into ـى to which the suffixes are appended directly. The forms of the Imperfect which end in a consonant are regular, see § 51. B.

3. The forms of the Imperative, that end in a vowel append the suffixes without any change, except that the Olaph of the masc. sing. Pa'el is dropped. The 2nd fem. plur. adds the suffixes by means of the customary union vowels, without any change in the perfect form, ـكُنَّ becomes ـلِّيـ and ـكُنَّ becomes ـلَّا or ـكُنَّ; the same as the 3rd masc. plur. of the Perfect.

Note. 3.—In the 2nd fem. sing. Imperat., the Yudh is sometimes omitted in writing *e. g.* Judith 10:16 ـهُوْلِيـ instead of ـهُوْلِيـ.

4. Infinitives and Participles are inflected like nouns, see § 81 ـحْمَدْ and ـحْمَا.

§ 62. Doubly Weak Verbs.

1. ـأَشْ [R. ـشا] (2 Cor. 13:5); ـحْصَى [R. ـصا] (Rev. 9:19); ـحْصَّى (Rev. 11:5); ـحْكَى [R. ـكا] (John 16:20); ـكِى (Mt. 11:17); ـحْشَى [R. ـشا] (Mk. 6:13); ـشَا [for ـشَا] (John 4:47); ـعِبْ (Mt. 8:13); ـكِتْ (Mt. 25:11); ـكِى (Mt. 27:33); ـلِحْ (Mt. 10:13); ـمِدْ (M. 14:11); ـحْدَا (Mt. 5:25).

2. ـمِسْ (Heb. 4:7); ـحْمِيمِى (30:1); ـحْمِتْ (Mt. 25:5); ـمِعْ (Acts 13:16); ـتْمِ, *It will be abominable.* (R. תדד).

3. ـمْسَا (Mt. 12:45); ـحْمَا (Mt. 19:21); ـمِدْ (Acts 1:3); ـحْسَا (Heb. 9:16); ـصَى (1 Tim. 4:2); ـحْكَى (Tit. 3:13); ـهَا (Rom. 1:11); ـحْدَى (Mt. 15:32); ـمْلِى (1 Thes. 5:7); ـهَا (Lk. 20:35); ـحْدَا (Mt. 5:25).

4. ـلْ (Heb. 2:10); ـلَى (Mt. 19:13); ـلِبْ (Gal. 4:10); ـلِمْ (Rom. 16:6); ـلِ (Rev. 22:11).

5. ـحْزَى [R. אנך], *thou sighest*; ـحْبِيتِى [R. אוה] (Is. 26:9), *I have desired*;

ܚܕܐ [R. אוח] (Mt. 5:25); ܚܕܡ [R. יאב] (Lk. 16:21) (ܚܕܡ id. Philox.).

1. Verbs Pê Nun and Lomadh Olaph, or Pê Olaph and Lomadh Olaph, partake everywhere of the peculiarities of both.

2. In verbs Pê Nun and Ê Waw, or Pê Nun and ÊÊ, the Nun everywhere remains as in the strong verb.

3. Verbs Ê Waw and Lomadh Olaph retain the Waw as consonant.

4. In verbs Ê Olaph and Lomadh Olaph, the Ê Olaph remains, but as usual its vowel is shifted to the preceding consonant and the Olaph quiesces according to the rule given in § 56.

5. Some further peculiarities of verbs one of whose radicals is Olaph may be seen above under 5.

§ 63. Quadriliterals.

1. ܚܙܐ (Rev. 1:1); ܙܢܒ (Acts 15:18); ܙܟܦܐ (Acts 14:20); ܐܚܨܢ (1 Cor. 1:25); ܚܕܢܫ (Mt. 6:26); ܚܨܟܒܐ (Acts 13:33); ܐܙܟܦ (Mt. 27:57); ܐܙܟܨ (2 Cor. 8:9); ܐܚܕܐ (Acts 12:11); ܚܕܟܠ (Mk. 9:20) *"wallowing"*.

2. ܚܕܝܫܢ (Mk. 1:32, [Philox.]) *possessed of demons.*

ܡܫܬܨ [R. ܢܨ] (Acts 20:16), *hastening.*

ܚܙܐ [R. ܒܐ] (Rev. 1:1), *to make known.*

ܫܡܛ [R. ܫܛ] (Heb. 12:2), *he endured.*

ܡܩܛܓ [from κατηγορέω] (John 5:45), *accusing.*

1. Quadriliteral verbs have the same inflection as the Pa'el and Ethpa'al, the doubled middle radical being superseded by the 2nd and 3rd radicals of the quadriliteral.

2. Quadriliterals are mostly denominatives, intensives, or causatives.

§ 64. Anomalous and Defective Verbs.

1. ܐܙܠ *to go* has the Lomadh quiescent in the forms where the second radical is devoid of a vowel. The Imperative is ܙܠ. The Imperfect is regular *i. e.* ܢܐܙܠ.

2. ܐܶܫܬܶܐ *to drink* follows the conjugation of the Pe'al. The Imperative, however, is ܐܶܫܬ, see § 60. 4., Rem. 1. Imperf. ܢܶܫܬܶܐ, Part. Act. ܫܳܬܶܐ, Infin. ܫܽܬܳܝܳܐ. On the prosthetic Olaph, see § 20. 1, Rem. 1.

3. ܐܶܫܟܰܚ *to find*, like ܐܶܫܬܶܐ, follows the conjugation of the Pe'al, the Olaph being prosthetic, see § 20, Rem. 1, *e. g.* ܐܰܫܟܰܚ (Mt. 8:28), Imperat. ܫܟܰܚ, Part. Pass. ܫܟܺܝܚ (2 Pet. 1:8). The Part. Act., however, is ܫܳܟܰܚ (Mt. 26:8) and the Infin. ܫܽܟܳܚܽܐ. Some of these forms seem to be Aph'el with the *ă* changed to *ĕ* according to § 20, Rem. 1 and § 29. 2.

4. ܐܶܬܳܐ *to come* has ܐܰܬ, ܐܰܬܳ, ܐܰܬܝ, ܐܰܬܬܶܝ (see Mt. 28:6) in the Imperat. Pe'al. Imperf. ܢܶܐܬܶܐ, Part. Act. ܐܳܬܶܐ. Aphel ܐܰܝܬܺܝ see §§ 55. 4, 58. 3, Note, 62. 1.

5. ܗܘܳܐ *to be* when enclitic looses its ܐ *e. g.* ܗܘܳܬ ܠܟ (Mt. 2:22), see § 19. 2(1). In the Imperfect the Waw often falls away, *e. g.* ܢܗܘܶܐ (Gen. 9:15 [comp. יִהְיֶה]).

6. ܚܰܝܳܐ *to live* forms its Perf. and Imperat. and Part. Act. Pe'al like Lomadh Olaph verbs *e. g.* ܚܰܝ (Lk 2:36); ܚܰܝ (Rev. 20:4); ܚܰܝܶܢ (Rom. 6:13); ܚܰܝ ([Imperat.] Acts. 2:40); ܚܰܝܳܐ (Mt. 4:1). The Infinitive and Imperfect Pe'al and the Aph'el and Ettaph'al are formed as if from an *ÊE* root, *e. g.* ܚܶܝܳܐ (Nestorian. ܚܶܝܰ from ܐܰܚܝܰ as ܐܰܫܟܰܚ from ܐܶܫܟܰܚ or ܐܶܨܒܰ from ܐܶܨܛܰܒ, see § 54. 2), ܚܰܝ (Mt. 9:18); ܐܰܚܝܶܢ (Rom. 10:1); (ܠܶܡܚܰܝ is found in 1 Tim. 2:4, ܠܳܐ ܚܰܝ is found in 1 Thess. 2:16); ܡܺܝܬܳܐ (Mk. 10:26) is the usual form of the Infin. though ܡܺܝܬܽܐ and ܡܳܝܬܽܐ are found. Examples of the Aph'el are: ܐܰܚܺܝ (30:4); ܐܰܚܝܰ (John 5:21); ܐܰܚܝܺܝ (30:4); ܐܰܚܳ (Lk. 23:37); ܐܰܚܰ (Mt. 16:25); ܐܰܚܰ (1 Cor. 7:16).

7. In the Perfect of ܢܶܬܰܠ *to give* the ܐ receives linea occultans, § 11:1, whenever the ܠ is without a vowel, *e. g.* ܢܰܬܠ (28:7); ܢܰܬܠ (Mk. 15:36); but ܐܰܬܠ (Mk. 6:28); ܢܰܬܠ (28:2). In the Imperat. the Yudh is dropped, see § 23. 1(2), *e. g.* ܗܰܒ (Mt. 5:42); ܗܰܒ (John 4:7); ܗܰܒ (Mt. 10:8); ܗܰܒܬܶܝ (Mt. 25:8). The Participles are ܡܰܢܠ (Mt. 13:23) and ܡܰܝܬܺܝ (Mt. 13:11). The Imperfect and Infinitive are formed from ܗܒ, which is used nowhere else *e. g.* ܢܶܗܒ (Mt. 5:31); ܡܶܗܒ (Mt. 7:11). The Ethpiel is ܐܶܬܰܝܗܰܒ (32:23).

8. ܣܠܶܩ *to ascend*, in forms where ܣ ends one syllable and Lomadh

begins another, has the Lomadh assimilated to the Semkath, § 18. 4 ܬܫܡ [for ܬܫܟܚ] (Mt. 13:2); ܐܫܡ [for ܐܫܟܚ] (Mt. 17:1. In the Imperative Pᵉ'al the Lomadh is dropped, see § 23. 2(3), *e. g.* ܫܡ [for ܫܟܚ] (Rev. 4:1), ܫܡ (John 7:8).

9. ܠܐ *it behooves*, ܫܦܝ *it is well*, ܫܦܝ *it is right* are used only in the Part. Act. Pᵉ'al in the sense of a present intransitive, *e. g*, ܠܐ (25:15); ܫܦܝ (Mt. 3:15): ܫܦܝ (Lk. 24:46). Compare § 122.

10. The 3rd fem. Perf. and Imperf. Pᵉ'al of ܚܙܐ is used impersonally; compare § 122, *e. g.* ܚܙܬ ܠܝܘܢܐ (14:7) *it grieved Jonah*, ܬܚܙܝܢ *ye shall grieve* (John 16:20). The participles are used in a like sense, the active as a present or future, the passive as a present or with ܒ as a past, *e. g.* ܚܙܝܢ (John. 16:22); ܚܙܝ (28:12); ܒ ܚܙܝ ܠܗ (Mk. 3:5).

11. As in ܚܙܐ, so in ܟܠ *to grieve* or *be weary*, the 3rd fem. is everywhere used impersonally in the Pᵉ'al, *e. g.* ܟܠܬ ܠܗ (Heb. 3:7); ܠܐ ܬܟܠܝ ܢܦܫܟܝ (Heb. 12:3); ܠܐ ܟܠܝ ܠܝ (Phil. 3:1). Compare § 122.

§ 65. ܐܝܬ and ܠܝܬ.

1.	ܐܝܬ "I am"	ܐܝܬܝܢ	"We are"
	ܐܝܬܘ	ܐܝܬܟܝ	"You are"
	ܐܝܬܝ	ܐܝܬܟܝ	"You (f.) are"
	ܐܝܬ	ܐܝܬܝܢ	"They are"
	ܐܝܬܐ	ܐܝܬܝܢ	"They (f.) are".

2. ܐܝܬ (Mt. 3:9); ܐܝܬܝܢ (2 Pet. 1:3); ܐܝܬܘ (Mt. 6:30); ܐܝܬܘ ܡܢ (Mt. 3:1); ܠܝܬ (Mt. 13:13); ܠܝܬ ܡܢ (Lk. 2:7); ܐܝܬ (Acts 22:3); ܐܝܬܝ (Mt. 4:18); ܐܝܬܘ ܠܐ (Spic. Syr. 9:9).

ܐܝܬ (Heb. יֵשׁ) is really a noun meaning "existence"; but in usage it has passed over into the class of verbs. It takes pronominal suffixes like a plural noun; but like a verb may be used also with separate pronouns or with nouns. It sometimes stands uninflected with enclitic ܘ. With ܠܐ "not", it may be written separately, as in John 12:8; but generally it coalesces with ܠܐ and forms ܠܝܬ. See § 128.

§ 66. The Inflection and Classification of Nouns.

A. INFLECTION.

1. (1) ܢܗܝܪܐ (1:3) from ܢܗܪ *to shine.*

ܫܦܝܪܐ (1:2) from ܫܦܪ *to be dark.*

(2) ܐܒܘܬܐ *fatherhood,* from ܐܒ *father.*

2. (1) ܫܡܝܐ (2:15); ܙܥܝܪ (1:1).

(2) ܡܩܕܫ (1:12); ܐܪܥܐ (2:3).

ܥܠܡܝܢ (2:3).

3. (1) ܐܬ (1:2); ܢܦܠ (2:18).

ܫܘܫܒܐ (1:6); ܝܬܝܪ (3:1).

(2) ܡܝܡܐ (1:10); ܐܪܥܐ (2:3).

4. ܡܠܟ (6:2); ܣܘܣܝ (1:2).

ܚܟܡ (5:11); ܟܠܡܢ (5:15).

The inflection of nouns includes:—

1. The formation of the noun-stems (1) from the root or (2) from other nouns.

2. The addition of affixes for (1) gender and (2) number.

3. The changes of stem and terminations in the formation of the states (1) conctruct and (2) emphatic.

4. The addition of pronominal suffixes.

B. CLASSIFICATION.

1. (1) ܪܘܓ *evening;* ܥܣܒ *herb;* ܩܘܕܫ *holiness.*

(2) ܕܗܒ *gold;* ܒܪܨ *leprous;* ܩܠ *voice.*

(3) ܩܪܒ *war;* ܡܫܝܚܐ *Messiah;* ܥܠܡ *youth.*

(4) ܥܠܡ *world;* ܩܐܡ *standing;* ܫܘܥ *doorkeeper.*

(5) ܩܛܠ *murderer;* ܐܓܡ *slough;* ܡܫܚܬܐ *abbreviation.*

2. (1) ܨܦܪ *bird;* ܫܘܠܦ *bolt.*

(2) ܡܠܚ *sailor;* ܓܒܪ *quarrelsome;* ܥܒܕ *labour.*

(3) ܠܫܢܐ *tongue*; ܐܪܥܐ *roof*; ܫܪܫܐ *root*.

(4) ܐܬܝܡ *black*; ܫܐܠܬܐ *question*; ܐܬܘܬܐ *marriage*.

(5) ܐܝܬܡ *lost*; ܡܟܝܟ *humble*; ܪܚܩ *far*.

(6) ܢܝܚ *at rest*; ܐܬܘܢܐ *furnace*; ܫܒܛܐ *sceptre*.

(7) ܩܡܝܪ *dark*; ܕܒܝܬܐ *bee*.

(8) ܡܢܛܦܬܐ *mantelet*; ܒܛܠܐ *idle*; ܡܕܒܚܐ *altar*.

3. (1) ܡܕܝܢܚܐ *east*; ܬܘܒܝܬܐ *correction*; ܡܫܩܠܐ *weight*.

(2) ܠܝܦܝܐ *scholar*; ܫܘܒܚܐ *service*; ܡܥܪܟܬܐ *combat*.

(3) ܐܘܪܝܬܐ *divine law*; ܨܦܪܕܥܐ *frog*; ܢܒܥ *shoot*.

4. (1) ܦܩܕܢܐ *commandment*; ܟܬܝܒܬܐ *little book*.

(2) ܢܘܪܢܝ *fiery*; ܫܠܘܐ *quail*; ܫܠܝܛܘܬܐ *robbery*.

(3) ܣܟܠܬܢܘܬܐ *folly*; ܢܘܢܝܬܐ *little fish*.

Nouns are differentiated by internal or external means. The internal means are 1. vowels, 2. doubling of radicals.

1. Those formed by vowels may be divided into those which had originally.

(1) one short vowel *a*, *i*, or *u*.

(2) two short vowels.

(3) one short and one long vowel.

(4) one long and one short vowel.

(5) two long vowels.

2. Those formed by doubling are such as double the second [(1)—(7)] or third radical (8). These may be subdivided according to their vowels.

3. Nouns formed by external changes may be formed by preformatives, the most usual of which are Mim and Tau or

4. By sufformatives, the most usual of which are Nun, Yudh and Waw.

§ 67. Nouns with one originally short vowel.

1. (1) ܪܰܡܫܳܐ (ܪܰܡܫܶܐ) *evening*; ܡܰܠܟܳܐ *king*; ܓܰܒܪܳܐ *man*; ܨܠܡܳܐ *image* but ܚܩܠܳ *field*; ܨܦܪܳ *morning*; ܬܪܥܳ *door*.

(2) ܥܣܒܳ *herb*; ܟܣܦܳ *silver*; ܪܓܠܳ (ܪܓܠܶܐ) *foot*.

(3) ܩܘܕܫܳ *holiness*; ܒܪܟܬܳ *knee*; ܫܘܚܕܳ (ܫܘܚܕܶܐ) *bribe*.

2. (1) ܐܪܥܳ *earth*; ܐܢܬܬܳ *ship*; ܣܘܦܳ (R. ܣܦܳ) *end*; ܣܓܝܐ (for ܣܓܝ) *many*.

(2) ܝܪܚܳ *month*; ܝܠܕܳ *child*; ܫܢܬܳ *sleep*; ܥܢܬܳ *care*; ܝܕܥܬܳ *knowledge*.

(3) ܢܦܫܳ *soul*; ܢܛܦܬܳ (R. ܢܛܦ) *drop*; ܢܫܡܬܳ (R. ܢܦܫ) *breath*.

(4) ܟܐܒܳ *grief*; ܒܝܫܳ (R. ܒܐܫ) *evil*.

(5) ܣܘܦܳ *end*; ܝܘܡܳ *day*; ܪܘܚܳ *spirit*; ܢܘܪܳ *fire*.

ܥܝܢܳ *eye*; ܕܝܢܳ *judgment*; ܒܝܬܳ *house*.

(6) ܐܦܳ (R. ܐܦܐ) *face*; ܓܢܒܳ (ܓܢܒܶܐ) *side*.

(7) ܥܡܳ *people*; ܐܡܳ *mother*; ܛܠܳ *dew*; ܚܝܠܳ *strength*.

(8) ܢܝܚܳ *rest*; ܡܪܝܳ *appearence*; ܚܕܘܬܳ *joy*; ܟܣܝܳ *covering*; ܕܡܘܬܳ *likeness*.

3. ܡܠܟܬܳ *queen*; ܣܥܪܳ *plant*; ܥܓܠܬܳ *calf*; ܕܢܒܬܳ *tail*.

ܢܫܩܬܳ *kiss*; ܡܫܚܬܳ *measure*.

1. The vowel ̂ occurs in the absolute and construct singular of most words of this class which had originally ̇, except in those whose third radical is a guttural or Rish. These nouns correspond to the *Segholates* in Hebrew and like them are divided into three classes:—the *a* class, the *i* class and the *u* class.

2. When the rǫot contains one or more weak radicals, certain changes occur:—

(1) When the first radical is an Olaph it takes a helping vowel, except in ܐܒܳ when it is dropped. When the third radical is an Olaph it throws back its vowel upon the preceding radical and quiesces.

(2) When the first radical is a Yudh, it quiesces in ̈, or is dropped. Waw occurs as the first radical only in ܝܘܥܳ *consultation*.

(3) Nouns from Pê Nun roots are usually regular. A few, however, drop the Nun.

(4) Nouns from Ê Olaph roots throw back the vowel and quiesce. The Olaph may even be changed to Yudh as in ܚܛܐ.

(5) Nouns from Ê Waw and Ê Yudh roots have the following changes:—*wu* and *uw* become *û*; *iw*, *iy*, *yi* and *wi* become *î*; *aw* remains unchanged (except in ܠܐܘܐ *cow*), but *wa* becomes ܐ in ܡܐܬܐ and ܫܐܦ (and in Nestorian in ܥܐ *understanding*, ܨܒܥ *color*, which, however, in Jacobite are ܥܐ and ܨܒܥ); *ay* remains unchanged, (except perhaps in ܒܝܥܐ *egg*), but *ya* becomes ܐ in ܒܐ *house*, (ܥܝܢ *eye*), or ̈ as in ܥܝ̈ܢ *eye*.

(6) Nun, when the middle radical, is sometimes assimilated.

(7) In Ê doubled roots, the 2nd and 3rd radicals are contracted into one and the vowel of the second radical is thrown back upon the first.

(8) ܫܠܡܐ *rest* is the only word from a Lomadh Olaph root which preserves the absolute or construct state; the emphatic state is regular. ܫܘܪܐ *appearance*, ܚܕܘܬܐ *joy* and ܢܝܚܐ *rest* are the only masculine nouns of this class that have Waw as the third radical.

The third radical has disappeared in ܕܕܐ *breast* and in ܦܐܐ *fruit*.

3. Feminine nouns are formed by affixing the feminine ending to the primary forms, the vowel either remaining with the second or being thrown back upon the first radical.

§ 68. Nouns with two short formative vowels.

1. ܕܗܒܐ (זָהָב) *gold*; ܫܒܝܐ (חָלָב).

   ܦܢܝܐ (כָּנָף) *wing*.

2. ܩܕܡ (זָקֵן) *old*; ܙܒܢ *time*.

   ܓܡܠ (גָּמָל) *camel*.

3. ܐܓܪܒ (גָּרֵב) *leprous*.

   ܚܕܬ (חָדָשׁ) *new*; ܫܦܠ (שָׁפֵל) *low*; ܥܩܪ (עָקָר) *sterile*.

4. ܢܫܡܬܐ (נְשָׁמָה) *breath*; ܫܦܠܐ (שְׁפָלָה) *low*; ܚܪܒܬܐ (חֲרֵבָה) *waste*.

   ܪܥܒܐ (רָעֵב) *hungry*; ܚܒܪܐ (חֲבֵרָה) *companion*.

   ܢܗܡܬܐ (נְהָמָה) *roar*; ܥܢܒܐ (עֲנָב) *grapes*.

5. ܩܠܐ (ק ל)=kăwălâ, *voice*.

ܣܒ=să'ăbh, *elder.*

ܣܒܬܐ=să'ăbhᵉthâ, *old woman.*

ܥܘܕܐ=(ܥܒܕ) *need.*

ܛܡܐ=(ܛܡܐ) *unclean.*

ܕܟܝ *clean;* ܩܫܐ *hard.*

ܕܟܝܐ *clean;* ܩܫܝܐ *hard.*

ܒܥܘܬܐ=baʿăwăthâ (*awa* contracted) *request.*

ܣܢ *smell.*

ܙܒܠ (for ܙܒܠ) *dirt.*

ܡܙܘܢܐ *produce.*

Almost all traces of these nouns have disappeared, having for the most part come to coïncide with the last class. We can still distinguish them (1) in some words which have an aspirate as third radical, and (2) in those which, not being Ê or Lomadh guttural, have in the absolute and construct singular ̣ under the second radical.

3. Adjectives with but one vowel remaining in the absolute may also be safely put in this class.

4. Feminines of this class are often of the same form as those of the first class.

5. Examples of nouns of this class from roots with one or more weak radical may be seen under number 5 above. It will be noted, (1) that awa or a'a becomes ô; (2) that ̣ remains with forms of this class when third radical is guttural Olaph (compare § 57); (3) that îy final becomes ܝ̂, but when not final ܝ; (4) that nouns from Ê doubled roots are regular.

§ 69. Nouns with one short and one long formative vowel.

1. ܟܬܒ (כְּתָב) *writing;* ܩܪܒ (קְרָב) *war;* ܦܥܠ (פְּעָל) *work.*

2. ܣܘܣ (חֲמוֹר) *ass;* ܐܢܫ (אֱנוֹשׁ) *man;* ܐܠܗ (אֱלֹהַּ) *god.*

3. ܫܠܡ (שָׁלוֹם) *peace;* ܬܠܬ (שָׁלוֹשׁ) *three.*

4. ܩܛܝܠ (קָטִיל) *killed;* ܐܡܝܪ *said;* ܥܨܝܒ *sad, ascetic.*

ܝܠܝܕ *born;* ܓܙܝܪ *shorn;* ܫܝܬ *set;* ܣܝܡ *placed.*

ܣܰܢܺܝܳܐ *hated;* ܐܰܣܺܝܪ (אָסִיר) *prisoner;* ܝܰܡܺܝܢ (יָמִין) *right hand.*

ܡܫܺܝܚܳܐ (מָשִׁיחַ) *Messiah;* ܢܒܺܝܳܐ (נָבִיא) *prophet;* ܟܠܺܝܠ *crown.*

ܣܦܺܝܢܬܳܐ (סְפִינָה) *ship;* ܚܙܺܝܪ (חֲזִיר) *swine;* ܒܥܺܝܪ (בְּעִיר) *beast.*

5. ܫܢܺܝܳܐ (שְׂנִיאָה) *hated;* ܫܡܺܝܥܬܳܐ (שְׁמִיעָה) *heard i. e. report.*

ܓܢܽܘܒ (גָּנוּב) *stolen i. e. theft;* ܒܬܽܘܠܬܳܐ (בְּתוּלָה) *virgin.*

ܠܒܽܘܫ (לְבוּשׁ) *clothing;* ܩܒܽܘܪܬܳܐ (קְבוּרָה) *sepulchre.*

9. ܛܠܺܝܡ (טְלֵיֵם) *youth;* ܥܓܺܝܠ (עֻגֵּיל) *fawn;* ܚܙܺܝܪ *pig.*

The short vowel, except when preceded by Olaph, is dropped and the consonant is pronounced with a half-vowel, which may originally have been *a*, *i*, or *u*. Nouns of the form ḳuṭail are diminutives; those of the form ḳaṭîl are usually passive participles Pe'al; a few of the form ḳaṭûl (קָטוּל) have the meaning of a passive participle.

§ 70. Nouns with one long and one short formative vowel.

1. ܥܰܠܡ (עוֹלָם) *world;* ܚܰܬܡ (חוֹתָם) *signet.*

2. ܩܛܺܝܠ (קוֹטֵל) *killing;* ܨܦܪ *bird;* ܫܒܪ (שֹׁבֵר) *breaking.*

ܩܳܐ *standing;* ܣܰܢܳܐ (=ܣܰܢܺܝܳܐ) *hater;* ܓܠܳܐ (גּוֹלֶה) *revealing.*

ܙܰܥ (זָע) *trembling.*

3. ܫܳܥܶܪ (שׁוֹעֵר) *doorkeeper;* ܥܓܠܬܳܐ (עֲגָלָה) *waggon.*

ܙܳܢܶܐ (זוֹנָה) *harlot;* ܩܽܘܪܬܳܐ (קוֹרָה) *beam;* ܟܳܗܶܢ (כֹּהֵן) *preast.*

1. There are but two nouns with *a* certainly after the second radical.

2. Nouns of the form ḳâṭil are used as the active participles of verbs, and to denote the agent; and, in a few sporadic cases, in other senses.

§ 71. Nouns with two long vowels.

1. ḳâṭûl ܩܳܛܽܘܠ *murderer;* ܥܳܫܽܘܩ *oppressor;* ܐܳܟܽܠ *eater;* ܬܳܥܳܐ *jackal;* ܦܳܬܽܘܪ *table.*

2. ḳâṭûl ܩܳܛܽܘܠ *weaver's beam;* ܐܳܒܽܘܥ *gush of rain;* ܐܳܓܽܘܪ *club;* ܐܳܦܽܘܩ *slough;* ܩܽܘܨܳܪ *abbreviation.*

1. From every active participle, Nomina Agentis can be formed after the form ḳâṭûl (Compare in Arabic جَاسُوس *spy*). Certain other nouns also take this form.

2. There are a few nouns of the form ḳâṭîl.

§ 72. Nouns with the second radical doubled.

1. ܨܦܪ̈ *bird*; ܩܠܠ̈ *halm*; ܫܕܘܕ̈ *bolt*; ܣܝܡܣ̈ *ladder*.

ܓܘܪ̈ *threshing-floor*; ܫܘܠ̈ *shield*; ܩܘܦ̈ *hedgehog*.

2. (1) ă—â ḳăṭṭâl ܡܠܐܚ̈ (בַּלָּח) *sailor*; ܓܢܒ̈ (גַּנָּב) *thief*.

ܫܚܪ̈ *magician*; ܨܠܝ̈ *praying*; ܫܠܝ̈ *pernicious*; ܕܝ̈ܢ (דַּיָּן) *judge*;

ܐܓܪ̈ (=אִכָּר) *farmer*.

(2) ĭ—â ḳĭṭṭâl ܣܬܪ̈ *veil*; ܣܠܝ̈ *roof*.

(3) ŭ—â ḳŭṭṭâl ܫܐܠ̈ *question*; ܐܡܢ̈ *artist*; ܫܥܪ̈ *perception*; ܐܬܪ̈

black; ܫܘܪ̈ *yellow*.

(4) ă—î ḳăṭṭîl ܝܬܝ̈ *sitting*; ܐܒܝ̈ *lost*.

ܪܟܝ̈ *soft*; ܣܓܝ̈ *many*.

(5) ă—û ḳăṭṭûl ܣܡܟ̈ *reclining restfully*.

ܡܫܘܫ̈ *staff*; ܐܬܘ̈ *stove*.

(6) ĭ—û ḳĭṭṭûl ܙܘܥ̈ *wasp*.

ܚܘܫ̈ *darkness*.

After the norm of 2 (3), a *nomen actionis* can be formed from the intensive species of any verb. Of the form (4) are many verbal adjectives, especially such as serve for participles of intransitive verbs.

§ 73. Nouns with one or more radicals reduplicated.

1. NOUNS WITH THE THIRD RADICAL REDUPLICATED.

These are few in number. They are such as

ܒܡ̈ *idol altar*; ܚܠ̈ *millet*; ܙܝ̈ *splendor*; ܦܪ̈ *crumb*.

ܬܪ̈ *appearence*; ܙܘ̈ *bandrol*; ܡܢ̈ *mantelet*.

ܒܛ̈ *idle*; ܥܙ̈ *ferocious*.

2. NOUNS WITH TWO RADICALS REDUPLICATED.

ܡܓܪܪܬܐ *threshing instrument;* ܩܡܩܡܐ *bug;* ܡܦܠܦܠ *milleped.*

ܙܘܥܪܥܪ *storm;* ܓܘܕܕܐ *locust;* ܓܪܓܪܬܐ (=gargarto) *throat.*

ܟܘܟܒ (=kabkab) *star;* ܪܒܘܒܝ (=rabrᵉbhin) *many.*

ܫܠܡܠܡ *perfect;* ܣܟܟܝܬܐ ivy; ܫܘܫܒܢܐ *spark.*

§ 74. Nouns formed by Prefixes.

1. ܐܘܕܐ (נבב) *flute;* ܐܣܦܪܐ *manuscript;* ܐܣܛܘܢܐ *smoke;* ܐܦܪܕܥܐ *frog.*

2. (1) ă—ă ܡܫܟܢ (=מִשְׁכָּן) *tabernacle;* ܡܪܚܡ *womb.*

ܡܬܩܒܠ (=ܡܬܩܒܠ) *acceptance;* ܡܪܟܒܬܐ (=מֶרְכָּבָה) *chariot.*

ܡܕܥ (from ܝܕܥ) *knowledge;* ܡܘܗܒܐ (from ܝܗܒ) *gift.*

ܡܫܬܐ (=מִשְׁתֶּה) *drink;* ܡܫܩܠ (from ܫܩܠ) *balance.*

ܡܥܪܒ (=ܥܪܒ) *entrance;* ܡܓܢܐ (from ܓܢ abs. ܓܘܢ) *shield.*

ܡܩܡ (=ܩܘܡ) *standing place.*

(2) ă—ĭ ܡܟܫܡܐ *broom;* ܡܒܥܝ (=מַבָּוּעַ) *spring.*

ܡܨܝܕܬܐ (מְצוּדָה) *net.*

(3) ă—ŭ ܡܐܟܘܠ *food;* ܡܫܘܚܪ *acquaintance.*

(4) ă—â ܡܫܩܠ (=מִשְׁקוֹל) *weight;* ܡܫܘܪ (משור) *saw;* ܡܘܠܕ *birth.*

(5) ă—û ܡܙܘܓ (=מַזּוּג) *spring;* ܡܦܘܚ (=מַפּוּחַ) *bellows.*

ܡܟܫܘܠ (מִכְשׁוֹל) *stumbling block.*

(6) ĭ—ă ܡܢܓܝܐ *web.*

(7) ĭ—â ܡܓܕܠܐ *pawn;* ܡܬܒܐ *dwelling.*

(8) ŭ—ă ܡܘܓܠܐ *spindle* (=مُغْزَل).

(9) ā—ŭ ܡܙܘܢܐ *food;* ܡܕܝܢܐ *city.*

3. (1) ă—â ܥܒܕ *settler* (R. ܥܒܕ *to dwell*).

(2) ă—î ܡܠܦ (תַּלְמִיד) *scholar;* ܥܙܪ *help.*

(3) ă—û ܐܲܠܟ̣ܣ̈ܵܐ *exchange;* ܐܲܠ̈ܣ̈ܵܐ *flattery.*

(4) ă—ă ܐܲܠ̈ܨ̈ܠ̈ܵܐ *supplication;* ܐܲܠ̈ܠ̈ܒ̈ܫ̈ܵܐ *clothing.*

(5) ă—ĭ ܐܲܠ̈ܫ̈ܚ̈ܡ̈ܵܐ *shame;* ܐܲܠ̈ܬ̈ܘ̈ܣ̈ܵܐ *addition.*

(6) ă—û ܐܲܠ̈ܥ̈ܘ̈ܢ̈ܵܐ *skeleton;* ܐܲܠ̈ܟ̣ܘ̈ܢ̈ܵܐ *reconciliation.*

(7) ĭ—ŭ ܐܲܠ̈ܫ̈ܘ̈ܒ̈ܚ̈ܵܐ *praise;* ܐܲܠ̈ܬ̈ܘ̈ܡ̈ܗ̈ܵܐ *wonder.*

(8) ĭ—ă ܐܲܠ̈ܡ̈ܚ̈ܵܐ *camp.*

The participles of all the derived species and the infinitives of all the species are formed by prefixing ∞. Nouns with the prefix ∠ are mostly abstracts and are formed generally from the intensive species or from the Aph'el.

§ 75. Nouns formed by means of affixes.

The most common of these affixes are ـُ, ـُو, ـَي, ـَّـ, ـَّـَ, ـُّـ, ـُّـَ, ـَّـ and ـَّـَ.

1. (1) ܡ̣ܲܦ̈ܫ̈ܢ̈ܵܐ *enlightener;* ܡ̣ܲܢ̈ܣ̈ܝ̈ܵܐ *tempter.*

   (2) ܐ̈ܪ̈ܥ̈ܝ̈ (from ܐ̈ܪ̈ܥ̈ܵܐ) *earthy;* ܟ̣ܲܠ̈ܡ̈ܝ̈ (from ܟ̣ܲܠ̈ܡ̈ܵܐ) *talkative.*

   ܫ̈ܡ̈ܝ̈ (from ܫ̈ܡ̈ܲܝ̈ܵܐ) *heavenly.*

   (3) ܡ̣ܲܟ̣ܘ̈ܬ̈ܵܐ *pest;* ܦ̈ܘ̈ܩ̈ܕ̈ܵܐ *command;* ܒ̈ܢ̈ܝ̈ܵܐ *building.*

   ܪ̈ܥ̈ܝ̈ܵܐ *thought.*

2. ܒ̈ܪ̈ܵܐ *little son;* ܣ̈ܦ̈ܪ̈ܵܐ *little book;* ܟ̣ܲܦ̈ܝ̈ܫ̈ܵܐ *small ship;* ܡ̣ܲܡ̈ܠ̈ܟ̣ܬ̈ܵܐ *village* (Compare ישורון): ܢ̈ܣ̈ܝ̈ܵܐ *temptation;* ܓ̈ܠ̈ܝ̈ܵܐ *revelation.*

3. ܒ̈ܟ̣ܪ̈ܵܐ *early morning;* ܦ̈ܩ̈ܕ̈ܵܐ *file.*

4. ܢ̈ܘ̈ܢ̈ܬ̈ܵܐ *little fish;* ܨ̈ܥ̈ܪ̈ܵܐ *little boy;* ܨ̈ܥ̈ܪ̈ܬ̈ܵܐ *little girl.*

   ܟ̣ܲܘ̈ܒ̈ܝ̈ܬ̈ܵܐ *a small water pot.*

5. ܢ̈ܘ̈ܪ̈ܵܐ *fiery;* ܡ̣ܲܠ̈ܟ̣ܵܐ *royal;* ܥ̈ܪ̈ܝ̈ܩ̈ܵܐ *naked;* ܝ̈ܗ̈ܘ̈ܕ̈ܵܐ *Jew.*

   ܐ̈ܡ̈ܵܐ *motherly;* ܫ̈ܡ̈ܵܐ *nominal.*

6. ܫ̈ܠ̈ܘ̈ܐ *quail* (Ex. 16:12); ܫ̈ܓ̈ܝ̈ܐ *error* (Lev. 5:18); ܫ̈ܪ̈ܝ̈ܐ *secret* (Eph. 5:12) § 86. 6.

7. ܐܣܘܪܐ *binding;* ܐܬܦܟܬܐ *overturn;* ܣܛܪܐ *robbery.*

ܐܒܝܙܐ *bee;* ܣܛܪܝܢܐ *swallow;* ܫܘܪܝܐ *beginning.*

8. ܡܠܟܘܬܐ (מַלְכוּת) *kingdom;* ܛܒܘܬܐ *goodness;* ܐܒܘܬܐ *fatherhood;* ܙܟܘܬܐ *purity* (Bib. Aram. זְכוּ); ܫܪܝܬܐ *meal* (=sârᵉwuthâ); ܒܥܘܬܐ *request* (Bib. Aram. בְּעוּ); ܕܡܘܬܐ (דְּמוּת) *likeness.*

1. Nouns with the affix ܝ may be formed from all participles of the derived species and from *nomina agentis*, 1(1). Added to many nouns it forms adjectives, 1(2). It forms, also, many abstract nouns and names of things, 1(3).

2. Nouns with the ending ܐ, ܝ, ܐܐ or ܢܢ are generally diminutives see 2., 3. and 4.

3. Nouns with the ending ܝܐ generally form relative adjectives.

4. Nouns with the ending ܘܬܐ are abstract and can be formed from any noun.

§ 76. Gender, Number and State.

	Sing.		Plur.	
	masc.	fem.	masc.	fem.
Abs.	ܣܦܪ	ܣܦܪܐ	ܣܦܪܐ	ܣܦܪܬܐ
Cons.	ܣܦܪ	ܣܦܪܬ	ܣܦܪܝ	ܣܦܪܬ
Emph.	ܣܦܪܐ	ܣܦܪܬܐ	ܣܦܪܝܐ	ܣܦܪܬܐ

1. *a.* ܐܒܐ (1:4); ܐܒܐ (Mt. 21:5); ܐܢܫ (Mt. 19:3); ܐܢܫ (1 Cor. 9:21.)

b. ܡܠܟ (Heb. 7:1); ܡܠܟ (Rom. 11:34); ܡܠܟ (Mt. 10:3).

c. ܬܘܡܐ (1:3); ܐܝܣܟܪ (1:2); ܐܕܡ (1:1).

2. *a.* ܐܣܐ (15:3); ܐܠܐ (11:4); ܐܙܠ (1:2); ܐܒ *part;* ܐܒܕ (Mt. 12:25); ܟܣܐ *covering;* ܟܬܒ (Ined. Syr. 18:1); ܡܠܬܐ (John 1:1).

b. ܡܟܣ (1:6); ܫܥܪ *usury;* ܢܨܚ *victory.*

ܒܥܠ (2:18); ܡܟܝܪ (5:12); ܟܬܒ (13:4); ܟܒܪ (12:14); ܙܒܢ (26:2).

c. ܦܫܛܐ (Mt. 20:22); ܦܫܛ (Mk. 16:12); ܩܛܠܐ (1:10); ܩܛܠ (2:9).

3. *a.* ܟܬܒܝܢ (5:7); ܣܝܡܝܢ (Mt. 26:2); ܪܕܦܝ (Mt. 5:11).

b. ܐܬܬ (1:3); ܐܬܬ (2:18); ܐܟܬܒ (5:10).

c. ܐܬܐ (1:13); ܐܟܬܒܐ (3:15).

4. *a.* ܥܡܝ (Heb. 6:18); ܥܡܝ (Eph. 6:18); ܥܡܝ (Tit. 3:8); ܥܡ (Mt. 12:45).

b. ܐܒ (Lk. 23:28); ܪܥܝܐ (John. 21:17); ܫܦܝܬ (Mt. 15:8); ܥܡܗ (1 Thess. 3:7).

c. ܐܒܗܬ (2:3); ܐܒܗ (2:3); ܐܡܬܐ (7:2).

5. ܒܬܪ (13:8); ܒܪܫܐ (5:7); ܒܪ (1:9); ܛܒܚ (Mk. 6:27).

The Syriac noun has two genders,—masculine and feminine; two numbers,—singular and plural; and three states,—the absolute, the construct and the emphatic or definite.

Remark 1.—The emphatic or definite state is everywhere denoted by the ending ܐ.

Remark 2.—For the changes of nouns in construction with pronominal suffixes, see the declension § 79 sq.

1. The absolute and construct singular masculine have no particular indication; the emphatic is formed by appending ܐ to the root. For the changes thus occasioned in the root, see the declensions § 79 sq.

2. The sign of the feminine gender is an appended Taw. This feminine ending has a twofold treatment.

(1) It is dropped in the fem. sing. and the vowel ܰ heightened to ܳ, except in a few nouns like ܦܫܛ *part* and ܪܫܝܬ *beginning*.

(2) In the construct it is retained; as also, before pronominal suffixes and the sign of the emphatic state.

3. The ending of the absolute plural masculine is ܝܢ; of the construct ܝ; of the emphatic ܝܐ (from ܝܐ).

4. The ending of the absolute plural feminine is ܬ; of the construct ܬ; of the emphatic ܬܐ.

5. Remains of a dual appear in the words for *two* and *two hundred*. In construction they take the same form as the plural.

§ 77. Nouns with Suffixes.

	Masc. sing.	Masc. plur.	Fem. sing.	Fem. plur.
Abs.	ܣܦܪ	ܣܦܪܐ	ܣܦܪܬܐ	ܣܦܪܬܐ
Const.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬ	ܣܦܪܬ
Emph.	ܣܦܪܐ	ܣܦܪܝܐ	ܣܦܪܬܐ	ܣܦܪܬܐ
Sing. 1. c.	ܣܦܪܝ	ܣܦܪܝ	ܣܦܪܬܝ	ܣܦܪܬܝ
2. m.	ܣܦܪܟ	ܣܦܪܝܟ	ܣܦܪܬܟ	ܣܦܪܬܟ
2. f.	ܣܦܪܟ	ܣܦܪܝܟ	ܣܦܪܬܟ	ܣܦܪܬܟ
3. m.	ܣܦܪ	ܣܦܪܘܗܝ	ܣܦܪܬܗ	ܣܦܪܬܗ
3. f.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬܗ	ܣܦܪܬܗ
Plur. 1. c.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬ	ܣܦܪܬ
2. m.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬ	ܣܦܪܬ
2. f.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬ	ܣܦܪܬ
3. m.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬ	ܣܦܪܬ
3. f.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬ	ܣܦܪܬ

1. ܣܦܪ (1:13); ܣܦܪ (2:16); ܣܦܪ (2:18); ܣܦܪ (6:11); ܣܦܪ (3:16); ܣܦܪ (12:15); ܣܦܪ (12:16); ܣܦܪ (24:1); ܣܦܪ (5:5).

2. ܣܦܪ (12:14); ܣܦܪ (1:13); ܣܦܪ (25:12); ܣܦܪ (13:2); ܣܦܪ (13:5).

3. ܣܦܪ (2:17); ܣܦܪ (5:15); ܣܦܪ (6:12); ܣܦܪ (6:14); ܣܦܪ (23:7); ܣܦܪ (13:3).

4. ܐܘܪܫܠܡ (14:5); ܐܘܪܫܠܡ (Heb. 3:10); ܐܘܪܫܠܡ (Acts 13:10); ܐܘܪܫܠܡ (Jam. 5:4).

5. ܒܝܬ (28:17); ܒܝܬ (28:14); ܒܝܬ (13:4); ܒܝܬ (13:9); ܒܝܬ (14:14).

6. ܒܝܬ (13:15); ܒܝܬ (Acts 2:30); ܒܝܬ (Acts 7:49); ܒܝܬ (Acts 2:27); ܒܝܬ (Lk. 7:7).

For a tabular view of the pronominal suffixes with nouns, see § 36. The form of the noun before suffixes is in general the same as the form of the noun before the emphatic ending ܐ. It is to be noted, however, that

1. The masculine plural has the suffixes appended directly to the diphthong ܝ, causing ܝ instead of *ayi* with the 1st sing. suffix; ܘ instead of *ayhu* with the 3rd masc. sing.; and ܗ instead of *ayah* with the 3rd fem. sing.

2. The feminine singular inserts a helping vowel before the grave suffixes ܢ, ܝܢ, ܟ, ܟܝ and before the ܝ of the 1st sing.

3. The dual takes the plural form before suffixes, (see 5 above and § 76.5).

4. Some prepositions take the plural form before suffixes.

5. Nouns which end in ܐ in the emphatic sing. retain this ܝ before the suffixes of the 2nd and 3rd sing. and of the 1st plur. ܟܘܪܣܝܐ *throne*, ܡܚܢܝܐ *camp*, and ܡܫܬܝܐ *drink* have forms like ܟܘܪܣܝ with the 1st sing. suffix; other nouns have ܒ like ܒܪܝ *my boy*. (Nestorian ܒܪܝ). Before the grave suffixes, *i. e.* those of the 2nd and 3rd plural, the Jacobites have with ܟܘܪܣܝܐ &c the form ܟܘܪܣܝܟ (the Nestorians ܟܘܪܣܝܟ); with other nouns, both dialects have ܟ.

6. Short adjectives and participles, like ܩܕܝܫ, can either retain or drop the Yudh before suffixes, *e. g.* ܩܕܝܫܘ or ܩܕܫܘ *his saints*; but substantives have always the shorter form, *e. g.* ܡܥܝܢܘ *his bowels*.

7. Collectives, which have no plural, take the suffixes of the sing. nouns and are marked with Rebbuy; but ܐܢܫܐ, abs. ܐܢܫܬ, takes the plural form, and ܟܘܪܟܐ *cities* has either the sing. or the plur. form *e. g.* ܟܘܪܟܗ or ܟܘܪܟܝܗ.

§ 78. Declension of Nouns.

For purposes of inflection masculine nouns may be divided into three classes or declensions; feminine nouns, into four, as follows:

I. Masculine Nouns.

1. Those which have but one vowel in the absolute singular and that movable. This includes most nouns which had originally one or two short vowels.

2. Those which have one or more vowels all immovable.

3. Those which have at least two vowels,—the vowel of the ultimate being movable and that of the penult immovable.

II. Feminine Nouns.

1. Those in which the vowel before the ending is movable.

2. Those in which the vowel of the penult is immovable, but which have a vowel inserted before the emphatic singular ending and before the construct singular with suffixes.

3. Those in which all the vowels of the first form, *i. e.*, of the absolute singular, are immovable and which do not insert a helping vowel.

4. Those whose first form ends in ◌ or ◌ or which insert a Yudh in the plural.

§ 79. First Declension of Masculines.

A.

	malk (*king*).	zedḳ (*righteousness*).	ḳudsh (*holiness*).	karakh (*city*).
Abs. sing.	ملكا	زدقا	قدشا	كرخا
Cons. sing.	ملكا	زدقا	قدشا	كرخا
Emph. sing.	ملكا	زدقا	قدشا	كرخا
Const. sing. with ܗ "*his*".	ملكه	زدقه	قدشه	كرخه
Abs. plur.	ملكي	زدقي	قدشي	كرخي
Const. plur.	ملكي	زدقي	قدشي	كرخي
Emph. plur.	ملكا	زدقا	قدشا	كرخا
Const. plur. with "*his*".	ملكيه	زدقيه	قدشيه	كرخيه

It will be seen that this declension includes nouns which had originally one or two short vowels.

Remark 1.—Forms Pê Olaph like ܐܓܪ *hire* and ܐܟܦ *ship*, come under this class.—The first vowel being merely a helping vowel § 33(1).

Remark 2.—Forms Pê Yudh like ܝܪܚ *month* are also in the class, the ̈ being a helping vowel § 33(1).

Remark 3.—Forms like ܐܦ and ܐܪ which had originally two short vowels, have come in inflection to coincide with Segholates in almost all respects. It will be noted that they preserve the half-vowel before the aspirate *e. g.* dăh^{e}bhâ not dăh-bâ.—Comp. שְׁבְחָה.

B.

	yawm (*day*).	ʿayn (*eye*).	ṭaby (*gazelle*).	kanay (*cane*).	kashiy (*hard*).
Abs. sing.	ܝܘܡ	ܥܝܢ			ܩܫܐ
Cons. sing.	ܝܘܡ	ܥܝܢ			
Emph. sing.	ܝܘܡܐ	ܥܝܢܐ	ܛܒܝܐ	ܩܢܝܐ	ܩܫܝܐ
Abs. plur.	ܝܡܐ	ܥܝܢܝܢ	ܛܒܝܢ	ܩܢܝܢ	ܩܫܝܢ
Cons. plur.	ܝܡܝ	ܥܝܢܝ	ܛܒܝ	ܩܢܝ	ܩܫܝ
Emph. plur.	ܝܡܝܬܐ	ܥܝܢܝܬܐ	ܛܒܝܬܐ	ܩܢܝܬܐ	ܩܫܝܬܐ

1. Ê Waw and Ê Yudh segholates of the *a* class contract *aw* into û (Nestorian ô) and *ay* into î (Nestorian ê) in the absolute and construct singular.

2. Lomadh Olaph segholates with the exception of ܫܢܐ are found in the singular only in the emphatic state. In the plural the form ܛܒܝܢ becomes ܛܒܝ but instead of ܛܒܝܐ we find ܛܒܝܬܐ as if from nouns which have two short vowels. The same is true of most nouns of this kind; we find, however, ܐܓܪܐ *rents* and ܟܪܝܐ *colds*.

3. Lomadh Olaph nouns which have originally two short vowels, have in the plural the same forms as nouns which had one short vowel, *e. g.* ܩܢܐ *cane*, in table above.

4. But adjectives from Lomadh Olaph roots differ from the nouns in having forms like ܥܡܝܐ, instead of ܥܡܐ in the plural absolute (compare עֲנִיִּים) and like ܥܡܝ in the plural construct.

Remark 1.—Segholates of the *i* and *u* classes from Ê Waw and Ê Yudh verbs come under declension two *e. g.* ܒܝܫ and ܛܒ.

Remark 2.—Segholates from Ê Olaph, Ê Nun, and ÊÊ verbs come under the third declension, *e. g.* ܪܫ *head* (R. ראשׁ); ܐܝܬ *well*; ܥܘܠ *oppression* (R. עלל); ܥܡ *people* (R. עמם).

Remark 3.—Nouns like ܩܠ *voice* (from kăwălô) and ܫܝ *old* (from ܫܐ) which had originally two short vowels come under the third declension.

Remark 4.—With consonantal Olaph as the third Radical, we have ܛܡܐ, ܛܡܝܐ *unclean*. The vowel of the Olaph being thrown back and the Olaph quiescing. See § 24(1).

§ 80. Second Declension of Masculines.

	rabb (*many*).	kawal (*voice*).	gannobh (*thief*).	kărâbh (*war*).	dîn (*judgment*).	malkây (*royal*).
Abs. sing.	ܪܒ	ܩܠ	ܓܢܒ	ܩܪܒ	ܕܝܢ	ܡܠܟܐ
Cons. sing.	ܪܒ	ܩܠ	ܓܢܒ	ܩܪܒ	ܕܝܢ	ܡܠܟܐ
Emph. sing.	ܪܒܐ	ܩܠܐ	ܓܢܒܐ	ܩܪܒܐ	ܕܝܢܐ	ܡܠܟܐ
Abs. plur.	ܪܒܪܒܐ	ܩܠܐ	ܓܢܒܐ	ܩܪܒܐ	ܕܝܢܐ	ܡܠܟܐ
Cons. plur.	ܪܒܪܒ	ܩܠ	ܓܢܒ	ܩܪܒ	ܕܝܢ	ܡܠܟ
Emph. plur.	ܪܒܪܒܐ	ܩܠܐ	ܓܢܒܐ	ܩܪܒܐ	ܕܝܢܐ	ܡܠܟܐ

Remark 1.—ܥܡܐ *people* and ܝܡܐ *sea* are inflected like ܐܒ, except that in the plural we have the forms ܥܡܡܐ, ܝܡܡܐ, ܥܡܡܝܢ, ܥܡܡܐ. Compare חַרְרֵי from חָר.

Remark 2.—The *i* and *u* class segholates from Ê Waw and Ê Yudh verbs come under this declension; as also, ÊÊ and Ê Nun segholates, *e. g.* ܪܘܚ *spirit*, ܪܝܚ *smell*, ܐܦܐ (R. אנף) *face*, ܠܒܐ (R. לבב) *heart*.

Remark 3.—Nouns from Ê Waw and Ê Olaph roots which had originally two short ă vowels belong to this declension, *e. g.* ܩܠ *voice* from kăwălâ, ܛܒ *good* from tawabhâ, ܫܦ *old* from sa'abhâ.

Remark 4.—Here are to be found all nouns which had originally a short vowel in the penult, and a long one in the ultimate, *e. g.* ܩܪܒ *war*; ܣܡ *put*; ܓܙܝ *shorn*; ܥܠܡܐ *youth*; ܪܚܝܡܐ *beloved*.

Remark 5.—Here are to be classed all nouns which have a naturally long vowel or a closed syllable in the penult and a naturally long vowel in the ultimate, *e. g.* ܩܛܠܐ *murderer*; ܐܓܡܐ *swamp*; ܡܠܚ *sailor*; ܙܟܝ *victorious*; ܠܫܢ *tongue*; ܫܐܠܬܐ *question*; ܩܪܝܒ *near*; ܝܠܕ *child*; ܚܡܝܥ *sour*; ܚܫܘܟ *darkness*; ܡܫܩܠܐ *weight*; ܡܒܘܥܐ *fountain*; ܥܠܝܬܐ, *roof-story, building*; ܡܣܟܝܢ *poor*; ܩܪܬܐ *city*; ܥܘܕܪܢܐ *help*; ܟܠܝܢܐ *flattery*; ܡܬܝܒܢܐ *settler*; ܩܘܪܕܐ *frog*; ܡܘܬܢܐ *pest* (and all nouns ending in ܢܐ etc.)

§ 81. Third Declension of Masculines.

	sâhidh (*witness*)	'emmar (*lamb*).	madbaḥ (*altar*).	shâthăy (*drinking*).	mashtăy (*banquet*).	maḥzăy (*vision*).
Abs. sing.	ܣܗܕ	ܥܡܪ	ܡܕܒܚ	ܫܬܐ	ܡܫܬܐ	ܡܚܙܐ
Cons. Sing.	ܣܗܕ	ܥܡܪ	ܡܕܒܚ	ܫܬܐ	ܡܫܬܐ	ܡܚܙܐ
Emph. Sing.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܐ	ܡܫܬܐ	ܡܚܙܐ
Abs. plur.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܐ	ܡܫܬܐ	ܡܚܙܐ
Cons. plur.	ܣܗܕ	ܥܡܪ	ܡܕܒܚ	ܫܬ	ܡܫܬ	ܡܚܙ
Emph. plur.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܐ	ܡܫܬܐ	ܡܚܙܐ

Here belong nouns of the forms ܩܛܠ, ܩܛܝܠ, ܩܛܘܠ, ܩܛܠܐ, ܩܛܠܬ, ܩܛܝܠܐ, ܩܛܝܠܬ, ܩܛܘܠܐ, ܩܛܘܠܬ, ܩܛܠܢ etc.

Remark.—Some Syriac grammarians give an absolute singular form ܪܕܘܦ for ܪܕܘܦܐ *persecution.* This would place it in this declension, and also nouns like it such as ܫܝܕܘܢܐ *rapine;* ܥܘܠܘܢܐ *oppression;* ܚܘܕܘܢܐ *embrace.*

§ 82. First Declension of Feminines.

	hăbhrăth (*companion*).	ʿĕghlăth (*calf*).	mŭshḥâth (*measure*).	yădhʿăth (*science*).	tălyăth (*girl*).	maḥwăth (*blow*).
Abs. sing.	ܚܒܪܬܐ	ܥܓܠܬܐ	ܡܫܚܬܐ	ܝܕܥܬܐ	ܛܠܝܬܐ	ܡܚܘܬܐ
Cons. sing.	ܚܒܪܬ	ܥܓܠܬ	ܡܫܚܬ	ܝܕܥܬ	ܛܠܝܬ	ܡܚܘܬ
Emph. sing.	ܚܒܪܬܐ	ܥܓܠܬܐ	ܡܫܚܬܐ	ܝܕܥܬܐ	ܛܠܝܬܐ	ܡܚܘܬܐ
Abs. sing.	ܚܒܪܬܢ	ܥܓܠܬܢ	ܡܫܚܬܢ	ܝܕܥܬܢ	ܛܠܝܬܢ	ܡܚܘܬܢ
Cons. plur.	ܚܒܪܬ	ܥܓܠܬ	ܡܫܚܬ	ܝܕܥܬ	ܛܠܝܬ	ܡܚܘܬ
Emph. plur.	ܚܒܪܬܐ	ܥܓܠܬܐ	ܡܫܚܬܐ	ܝܕܥܬܐ	ܛܠܝܬܐ	ܡܚܘܬܐ

These are nouns which had originally in the masculine one or two short vowels.

Remark 1.—In Pê Yudh nouns like ܝܕܥ, the Yudh quiesces in ̈ when it would otherwise have a half-vowel.

Remark 2.—In Ê Waw nouns the diphthong passes over into ô in the emphatic singular and in the singular with suffixes, *e. g.* ܬܘܪܬܐ *cow;* ܟܢܘܫܬܐ *collection.*

Remark 3.—In segholate feminines from Lomadh Olaph roots the Yudh quiesces in its homogeneous vowel in the emphatic singular and before suffixes. Generally, this causes the preceding consonant to lose its vowel, *e. g.* ܛܠܝܬܐ. For exceptions, see § 85.

Remark 4.—Like ܒܪܝܟܐ are ܙܟܝܐ *pure* and ܩܫܝܐ *hard*, and, in general, participles and adjectives of the form ܦܥܝܠ, ܦܥܝܠ.

Remark 5.—Instead of ܒܝܫܐ, some give the abs. sing. as ܒܝܫ, making it like ܛܒ; Declension IV. ܒܣܡܐ *bath* is in the singular like ܒܝܫܐ, but in the plural it has ܒܣܡܬ̈ܐ.

Remark 6.—Feminine nouns in ܬܐ from masculines in ̣ or ̇ are inflected like ܒܪܝܟܐ, except that the vowels of the penult remain firm. So also, feminine nouns in ܐ from masculines of the form ḳâtûl, *e. g.* ܡܠܟܘܬܐ *little queen;* ܚܒܘܠܐ *perishable things.*

Remark 7.—Nouns like ܥܘܢܝ *affliction* from ʿăwăḳâ have in the construct ܥܘܢܐ, emphatic ܥܘܢܝܐ.

§ 83. Second Declension of Feminines.

	ʾarmalăth (*widow*).	zĕdhḳăth (*alms*).	ʿâgilăth (*carriage*).	hăywăth (*animal*).	ṣûḥyăth (*opprobrium*).	shânîyăth (*foolish*).
Abs. sing.	ܐܪܡܠܬܐ	ܙܕܩܬܐ	ܥܓܠܬܐ	ܚܝܬܐ	ܨܘܚܝܬܐ	ܫܢܝܬܐ
Cons. sing.	ܐܪܡܠܬ	ܙܕܩܬ	ܥܓܠܬ	ܚܝܬ	ܨܘܚܝܬ	ܫܢܝܬ
Emph. sing.	ܐܪܡܠܬܐ	ܙܕܩܬܐ	ܥܓܠܬܐ	ܚܝܬܐ	ܨܘܚܝܬܐ	ܫܢܝܬܐ
Abs. sing.	ܐܪ̈ܡܠ̈ܬ	ܙ̈ܕ̈ܩ̈ܬ	ܥ̈ܓ̈ܠ̈ܬ	ܚ̈ܝ̈ܬ	ܨ̈ܘ̈ܚ̈ܝ̈ܬ	ܫ̈ܢ̈ܝ̈ܬ
Cons. sing.	ܐܪ̈ܡܠ̈ܬ	ܙ̈ܕ̈ܩ̈ܬ	ܥ̈ܓ̈ܠ̈ܬ	ܚ̈ܝ̈ܬ	ܨ̈ܘ̈ܚ̈ܝ̈ܬ	ܫ̈ܢ̈ܝ̈ܬ
Emph. sing.	ܐܪ̈ܡܠ̈ܬܐ	ܙ̈ܕ̈ܩ̈ܬܐ	ܥ̈ܓ̈ܠ̈ܬܐ	ܚ̈ܝ̈ܬܐ	ܨ̈ܘ̈ܚ̈ܝ̈ܬܐ	ܫ̈ܢ̈ܝ̈ܬܐ

It should be noticed that the only change in these nouns is the insertion of a helping vowel before the ending of the emphatic singular and before the pronominal suffixes with the singular.

Remark 1.—Active Participles from Lomadh Olaph verbs, and nouns like them, change the Yudh into the homogeneous vowel in the emphatic singular and in the singular before suffixes.

Remark 2.—Like ܫܡܚܐ is ܫܘܚܐ *joy*, perhaps, also, ܚܫܚܐ *part*. Like ܒܝܫܐ, are ܐܝܟܐ *lamentation;* ܟܣܝܐ *cap;* ܫܝܪܐ *chant;* ܟܪܟܐ *city;* ܩܪܝܐ *recital.* For other nouns of this kind, see § 85. 3.

§ 84. Third Declension of Feminines.

	bathûlăth (*virgin*).	zăddîkăth (*righteous*).	sâhĭdăth (*witness*).
Abs. sing.	ܒܬܘܠܬܐ	ܙܕܝܩܬܐ	ܣܗܕܬܐ
Cons. sing.	ܒܬܘܠܬ	ܙܕܝܩܬ	ܣܗܕܬ
Emph. sing.	ܒܬܘܠܬܐ	ܙܕܝܩܬܐ	ܣܗܕܬܐ
Abs. plur.	ܒܬܘܠܬ̈	ܙܕܝܩܬ̈	ܣܗܕܬ̈
Cons. plur.	ܒܬܘܠܬ	ܙܕܝܩܬ	ܣܗܕܬ
Emph. sing.	ܒܬܘܠܬ̈ܐ	ܙܕܝܩܬ̈ܐ	ܣܗܕܬ̈ܐ

No changes take place in this declension, the endings for gender, number and state being affixed directly to the noun stem.

§ 85. Fourth Declension of Feminines.

	sābhwāth (*thing*).	bāryāth (*creature*).	ṣalawath (?) (*prayer*).	kârîyîth (*beam*).	mălăkûth (*kingdom*).
Abs. sing.	ܣܒܘܬ	ܒܪܝܬ	?	ܟܪܝܬ	ܡܠܟܘܬ
Cons. sing.	ܣܒܘܬ	ܒܪܝܬ	?	ܟܪܝܬ	ܡܠܟܘܬ
Emph. sing.	ܣܒܘܬܐ	ܒܪܝܬܐ	ܨܠܘܬܐ	ܟܪܝܬܐ	ܡܠܟܘܬܐ
Abs. plur.	ܣܒܘܬ	ܒܪܝܬ	ܨܠܘܬ	ܟܪܝܬ	ܡܠܟܘܬ
Cons. plur.	ܣܒܘܬ	ܒܪܝܬ	ܨܠܘܬ	ܟܪܝܬ	ܡܠܟܘܬ
Emph. plur.	ܣܒܘܬܐ	ܒܪܝܬܐ	ܨܠܘܬܐ	ܟܪܝܬܐ	ܡܠܟܘܬܐ

All nouns of this declension end in ܬ or ܝ in the abs. sing. except nouns like ܐܡܐ which, however, in the plural are formed like ܟܪܝܬ.

1. Like ܣܒܘܬ is ܕܡܘܬ *likeness.*

2. Like ܒܪܝܬ are ܒܚܝܪܐ *choice;* ܟܣܝܬܐ *fat tail of a sheep;* ܒܥܝܪܬܐ *embryo,* ܓܢܒܐ *side.*

3. Like ܟܪܣ are ܪܓܠ *leg* and ܢܣܪ *sawdust.*

4. Like ܟܪܝܬ are all nouns of two or more syllables ending in ܐ such as ܟܣܝܐ *covering;* ܪܒܝܐ *interest;* ܗܠܟܬܐ *gait.*

5. Like ܡܠܟܘܬ are most nouns of two or more syllables ending in ܬ such as ܒܥܘܬ *request,* ܣܗܕܘܬ *testimony.*

Remark 1.—ܐܣܝܐ *healing* has in the plural ܐܣܝܬ see Lk. 13:32.
ܡܫܠܘܬ *government* has in the plural ܡܫܠܝܬ.
ܓܒܪܘܬ *manhood* has for plural ܓܒܪܝܬ *wonders* Acts 5:12.
ܝܪܬܐ *inheritance;* ܣܗܕܘܬܐ *testimony,* and ܦܠܓܐ *half,* have in the

plural beside the regular forms ܐܘܟܝܢܐ, ܐܘܫܒܐ, the forms ܐܘܟܝܢ, ܐܘܫܒ.

Rem. 2.—The Infinitives of the derived stems end in ܐ in the absolute and in ܝܐ in the construct state, see § 49. 2.

§ 86. Anomalies of Gender or Number or State.

1. Some masculine nouns form plurals from a lengthened form in ܬܐ.

ܐܒܐ *fruit;* ܐܒܬܐ or ܐܝܢܐ.

ܒܣܪܐ *flesh;* ܒܣܪܬܐ or ܥܣܪܐ.

ܒܣܡܐ *incense;* ܒܣܡܬܐ or ܥܣܡܐ

ܓܢܣܐ *genus;* ܓܢܣܬܐ or ܓܢܫܐ.

ܚܡܪܐ *wine;* ܚܡܪܬܐ.

ܡܫܚܐ *ointment;* ܡܫܚܬܐ.

ܪܝܚܐ *odour;* ܪܝܚܬܐ or ܪܘܚܐ.

ܪܒܝ *teacher;* ܪܒܢܐ *teachers.*

ܪܒܘܬܐ *magnates.*

ܣܡܐ *medicine;* ܣܡܬܐ.

ܣܦܝܩܐ *prefect;* ܣܦܝܩܬܐ or ܣܦܝܩܢܐ.

Note.—So also the feminine ܐܚܬ *other,* pl. ܐܚܪܬ, adding ܐ according to 4 below.

2. Some masculine substantives form their plural with the ending ܐܘܬ *e. g.*

(1) ܐܬܪ *place;* ܐܬܪܘܬ (ܐܬܪܝ)

ܫܘܠܛܢ *power;* ܫܘܠܛܢܘܬ or ܫܘܠܛܢ.

ܠܒ *heart;* ܠܒܒܘܬ.

ܢܗܪ *river;* ܢܗܪܘܬ.

(2) Many in ܐ form their plural in this manner, *e. g.*

ܐܪܐ *lion;* ܐܪܘܬ.

ܬܰܕܝ *breast;* ܬܕ̈ܝܶ

ܚܰܝܬܳܐ *serpent;* ܚܰܝܳܬ̈ܶ.

ܟܘܪܣܝܳܐ *throne;* ܟܘܪܣ̈ܝ̈ܶ.

ܠܰܝܠܝܳܐ *night;* ܠܰܝܠ̈ܝ̈ܶ.

ܣܘܣܝܳܐ *horse;* ܣܘܣ̈ܝ̈ܶ

So also the substantive participles in ܳ *e. g.* ܪܥܳܐ *shepherd;* ܐܣܝܳܐ *physician;* ܡܪܳܐ *Lord.*

Note.—Many words of Greek origin, especially feminine, form their plurals with the same ending, *e. g.* ܦܠܛ̈ܝ̈ܶ=plural of πλατεῖα, ܐܣܛ̈ܘ̈ܢ, στάδιον plural=ܐܣܛ̈ܘ̈ܳܬ̈ܶ.

3. Some feminine nouns form their plural in ܳܬ̈ܶ.

ܥܡܐ *people;* ܥܡ̈ܳܬ̈ܶ.

ܫܘܪܐ *wall;* ܫܘܪ̈ܳܬ̈ܶ generally ܫܘ̈ܪ̈ܶ.

ܐܬܐ *sign;* ܐܬ̈ܳܬ̈ܶ.

ܚܡܬܐ *fever;* ܚܡ̈ܳܬ̈ܶ.

ܢܘܪܐ *fire;* ܢܘ̈ܪ̈ܳܬ̈ܶ.

ܣܦܬܐ *lip;* ܣܦ̈ܳܬ̈ܶ.

4. Some feminines, especially diminutives in ܳܬ̈ܐ, form their plurals in ܳܬ̈ܶ *e. g.*

ܕܘܟܬܐ *place;* ܕܘ̈ܟ̈ܳܬ̈ܶ.

ܟܘܣܬܐ *tunic;* ܟܘ̈ܣ̈ܳܬ̈ܶ.

ܒܝܬܘܢܬܐ *little court;* ܒܝ̈ܬ̈ܘ̈ܳܬ̈ܶ.

5. Some feminine nouns which in the singular have ܳ (âthâ from awă'hâ) have ܳ in the plural *e. g.*

ܦܘܪܬܐ (פָּרָה) *part;* ܦܘ̈ܪ̈ܳ; ܐܝܕܐ *thumb;* ܕܒܚܐ *sacrifice;* ܚܒܪܐ *fellow.*

But some of these are treated as if the ܐ belonged to the stem, *e. g.* ܒܥܬܐ *request;* ܒ̈ܥ̈ܳ *see* 9 below.

6. Feminine nouns in ـܐ, § 75. 6, are indeclinable, *e. g.*

ܫܓܝܬܐ *error;* ܪܙܐ *secret;* ܫܠܘܝܐ *quail;* ܥܕܬܐ *condition.*

7. Many nouns of feminine gender have in the singular no feminine ending, but take one in the plural.

ܐܘܪܚܐ *way;* ܐܪܥܐ *earth;* ܓܘܫܡܐ *body;* ܟܣܦܐ *side;*

ܚܩܠܐ *field;* ܢܦܫܐ *soul;* ܟܬܦܐ *shoulder;* ܥܪܣܐ *bed.*

8. Some feminine nouns, having originally the sense of a *nomen unitatis,* have the feminine form in the singular but the masculine in the plural. Duval gives a list of sixty-four such nouns, in § 270. Among those occurring most frequently are:

ܐܡܬܐ *ell;* ܐܡܝܢ. ܟܣܬܐ *mantle;* ܟܣܝܢ.

ܒܝܥܬܐ *egg;* ܒܝܥܝܢ. ܡܠܬܐ *word;* ܡܠܝܢ.

ܓܢܬܐ *garden;* ܓܢܝܢ. ܥܢܒܬܐ *grape;* ܥܢܒܐ.

ܕܡܥܬܐ *tear;* ܕܡܥܐ. ܩܠܬܐ *lot;* ܩܠܝ.

ܚܛܬܐ *wheat;* ܚܛܐ ܫܒܬܐ *sabbath;* ܫܒܐ.

ܛܦܬܐ *drop;* ܛܦܐ ܫܥܬܐ *hour;* ܫܥܐ.

9. Some nouns have treated the ـܐ of the fem. sing. as a radical and have their plurals as if masculine, *e. g.*

ܒܙܐ *booty;* ܒܙܙ. ܡܢܚܬܐ *tribute;* ܡܢܚܐ.

ܒܥܬܐ *request;* ܒܥܐ. ܩܘܪܒܢܐ *sacrifice;* ܩܘܪܒܢ.

ܙܥܩܬܐ *cry;* ܙܥܩܐ. ܦܘܩܕܢܐ *care;* ܦܘܩܕܢ.

ܚܙܘܬܐ *view;* ܚܙܘ. ܨܠܘܬܐ *cry;* ܨܠܘ.

10. Some nouns are masculine in form but feminine in gender, *e. g.* ܒܐܪ *well;* ܒܪܟܐ *knee.* (See full list in Nöld. § 84.)

11. Some nouns have two plurals, sometimes the same, sometimes different in meaning. (See Duval § 272) *e. g.*

ܥܝܢ *eye, spring;* ܥܝܢܝ *eyes;* ܥܝܢܬܐ *springs.*

ܐܘܕܢ *ear;* ܐܘܕܝ *ears;* ܐܘܕܢܬܐ *handles.*

ܐܝܕ *hand;* ܐܝܕܝ *hands;* ܐܝܕܢܬܐ *handles.*

ܪܘܚܐ *wind, spirit;* ܪܘܚܝ *winds;* ܪܘܚܬܐ *spirits.*

ܒܝܬܐ *dwelling;* ܒܝܬܝ *dwellings;* ܒܝܥܐ *convents.*

ܪܒܐ *great;* ܪܒ or ܪܒܪܒܐ *great;* ܪܒܢܐ *masters;* ܪܒܪܒܢܐ *magnates.*

12. Some nouns are of common gender, *e. g.*

ܒܥܝܪܐ *cattle;* ܒܝܬܐ *dwelling;* ܣܝܦܐ *sword;* ܣܗܪܐ *moon;*

ܫܡܫܐ *sun;* ܪܩܝܥܐ *firmament;* ܫܡܝܐ *heaven;* ܪܘܚܐ *wind.*

13. Before the feminine ending, many nouns insert a Yudh.

(1) Words ending in ܐ or ܥ, *e. g* ܩܛܝܠܐ *murdering,* f. ܩܛܝܠ; ܡܠܟܘܬܐ *little king;* ܡܠܟܬܘܬܐ *little queen.*

(2) Probably nouns of the form ḳâṭûl *e. g.* ܩܛܘܠ *murderer,* ܩܛܝܠ; ܒܛܠܘܬܐ *transitory things.*

(3) The adjective ܙܥܘܪ *small,* anywhere except in the emphatic singular which is ܙܥܘܪܐ.

14. A few nouns insert Hê before the plural ending, *e. g.* ܐܒܗܬ or ܐܒܗܬܐ *fathers,* sing. ܐܒ; ܐܬܪܥܐ *handles,* sing. ܐܝܕ *hand;* ܚܡܬ *fathers in law,* sing. ܚܡ; ܫܡܬ or ܫܡܗܬܐ from ܫܡ *name;* ܐܡܬ or ܐܡܗܬܐ *mothers* from ܐܡ; ܐܬܘܢܐ *anvils,* sing. ܐܕܢ.

15. Nouns which had a letter assimilated, or dropped, in the singular, often preserve it in the plural, *e. g.* ܓܦܬܐ *vine* ܓܦܢ; ܓܒܬܐ *cheese* ܓܒܢ; ܐܬܬܐ *brick* ܐܬܢ; ܐܚܬ *sister* ܐܚܘܬ; ܝܡ *sea* ܝܡܡ; ܥܡ *people;* ܥܡܡ.

16. The original emphatic plural ending ܝܬ is still preserved in a few nouns, *e. g.* ܒܢܝܬ *sons;* ܡܝܬ *water;* ܫܡܝܬ *heaven;* ܫܢܝܬ *years;* ܐܝܕܝܬ *hands;* ܓܢܝܬ *kinds;* ܕܕܝܬ *breasts;* ܦܬܝܬ *curtains;* ܙܒܢܬ *price;* ܐܠܦܬ *thousands,*

17. Some nouns have but one state.

(1) Feminine nouns in ܬ are always in the absolute state, *e. g.* ܣܠܘܬ *quail;* ܩܠܬ *contract.*

(2) Some which have Waw for the third radical are used in the emphatic state only, *e. g.* ܫܒܬ *cessation;* ܝܩܪ *splendor.*

§ 87. Peculiar Anomalies of Nouns.

1. ܐܒ *father;* ܐܚ *brother* and ܚܡ *father in law,* have the forms ܐܒܝ, ܐܚܝ, ܚܡܘ before suffixes, except before the 1st sing. suffix where they

have ܐܲܒ, ܐܲܣ, ܫܲܥ. The plural are ܐܲܝ̈ܢ, ܐܲܟ̈ܝ or ܐܲܟ̈ܘ, and ܫܲܢ̈ܐ, *see* § 86. 14.

2. ܐܝܕ (for יָד § 24. 3, Note 1) *hand;* in construction with ܒ or ܟ, ܒܝ, elsewhere ܐܝܕ. Plur. ܐܝ̈ܕ, ܐ̈ܝ or in a figurative sense ܐ̈ܝ̈ܕ, *see* § 86. 14.

3. ܐ̈ܡ̈ܐ *nation, see* § 86. 3.

4. ܐ̈ܚ̈ܪ, pl. ܐ̈ܚ̈ܪ̈ܢ *other, see* § 86. 1, Note.

5. ܐ̈ܠ̈ܦ *thousand;* ܐ̈ܠ̈ܦ, Pl. ܐ̈ܠ̈ܦ̈ܐ, ܐ̈ܠ̈ܦ̈ܝ.

6. ܐ̈ܢ̈ܐ, ܐ̈ܢ̈ܕ̈ܐ *anvil;* Pl. ܐ̈ܢ̈ܘ̈ܬ̈ܐ § 86. 14.

7. ܐ̈ܡ̈ܐ *mother;* Pl. ܐ̈ܡ̈ܘ̈ܬ̈ܐ or ܐ̈ܡ̈ܝ̈ܢ § 86. 14.

8. ܐ̈ܢ̈ܬ̈ܐ *woman;* Pl. ܢ̈ܫ̈ܐ.

9. ܐ̈ܦ̈ܐ *face;* (R. אנף) singular in use ܦ̈ܘ̈ܡ̈ܐ (Heb. פֶּה).

10. ܒ̈ܪ̈ *son;* ܒ̈ܪ̈ܗ *his son;* ܒ̈ܪ̈ܟ *your son;* Pl. ܒ̈ܢ̈ܐ, ܒ̈ܢ̈ܝ̈ܢ, ܒ̈ܢ̈ܝ.

11. ܒ̈ܪ̈ܬ̈ܐ *daughter,* cons. ܒ̈ܪ̈ܬ̈; ܒ̈ܪ̈ܬ̈ܝ *my daughter;* ܒ̈ܪ̈ܬ̈ܟ *thy daughter;* Pl. ܒ̈ܢ̈ܬ̈ܐ, ܒ̈ܢ̈ܘ̈ܬ̈, ܒ̈ܢ̈ܝ̈ܬ̈.

12. ܒ̈ܝ̈ܬ̈ *house* (Mt. 12. 25 ܒ̈ܝ̈ܬ̈), cons. ܒ̈ܝ̈ܬ̈; ܒ̈ܝ̈ܬ̈ܗ *his house;* Pl. ܒ̈ܬ̈ܐ.

13. ܕ̈ܡ̈ *blood;* ܕ̈ܡ̈ܝ *my blood;* ܕ̈ܡ̈ܟ *thy blood,* Pl. ܕ̈ܡ̈ܐ.

14. ܓ̈ܢ̈ *kind,* cons. ܓ̈ܢ̈ (Nestorian ܓ̈ܢ̈); Pl. ܓ̈ܢ̈ܐ, ܓ̈ܢ̈ܝ̈ܢ, ܓ̈ܢ̈ܬ̈.

15. ܚ̈ܕ̈ *new* ܚ̈ܕ̈ܫ̈, Pl. ܚ̈ܕ̈ܬ̈ܐ. Fem. sing. ܚ̈ܕ̈ܬ̈, Pl. ܚ̈ܕ̈ܫ̈ܬ̈ܐ, § 17. 3.

16. ܐ̈ܚ̈ܬ̈ *sister;* ܐ̈ܚ̈ܬ̈ *my sister,* Pl. ܐ̈ܚ̈ܘ̈ܬ̈; § 86. 3.

17. ܫ̈ܕ̈ *breast,* Pl. ܫ̈ܕ̈ܝ̈ § 86. 2 but also ܫ̈ܕ̈ܝ̈ܗ̈ܘ̈ *their breasts* Lk. 23. 48.

18. ܛ̈ܠ̈, f. ܛ̈ܠ̈ܝ̈ *young* forms the plural ܛ̈ܠ̈ܝ̈ܐ ܛ̈ܠ̈ܝ̈ܐ ܛ̈ܠ̈ܝ̈ as also in the meaning "*servant*"; but when it means "*boy*", „*girl*", it forms the plural ܛ̈ܠ̈ܝ̈, ܛ̈ܠ̈ܝ̈ܐ f. ܛ̈ܠ̈ܝ̈ܬ̈ܐ.

19. ܠ̈ܝ̈ܠ̈ or ܠ̈ܝ̈ܠ̈ *night* (abs. ܠ̈ܝ̈ܠ̈ or ܠ̈ܝ̈ܠ̈) Pl. ܠ̈ܝ̈ܠ̈ܝ̈ܐ.

20. ܡ̈ܐ *hundred. Nomen unitatis* ܡ̈ܐ, ܡ̈ܐ 200, ܡ̈ܐ (for ܡ̈ܐ) *hundreds.*

21. ܡ̈ܘ̈ܡ̈ܬ̈ܐ *oath* (R. ܐ̈ܡ̈ܐ), Pl. ܡ̈ܘ̈ܡ̈ܒ̈ܐ.

22. ܡ̈ܝ̈ܐ *water* abs. ܡ̈ܝ̈ cons. ܡ̈ܝ̈. With suff. ܡ̈ܝ *my water,* ܡ̈ܝ̈ܟ or ܡ̈ܝ̈ܟ *thy water* &c.

23. ܡܪܝܐ or ܡܪܐ *lord*, cons. ܡܪܝ, ܡܪܝ *my lord;* ܡܪܝܗ *their lord*, Pl. ܡܪܘܬܐ or ܡܪܐ, abs. ܡܪܘܬ, cons. ܡܪܘܬ, (ܡܪܝܐ is also used). Fem. ܡܪܬܐ, ܡܪܬ, ܡܪܬܐ.

24. ܣܦܐ *lip;* ܣܦܝܗ, ܣܦܟ, ܣܦܬܗ § 86. 3.

25. ܩܣܬܐ *cucumber*, Pl. ܩܣܝܬܐ Num. 11. 5, ܩܣܝܬ, Also ܩܣܝܬܐ.

26. ܡܕܝܢܬܐ *city;* abs. ܡܕܝܢ, cons. ܡܕܝܢܬ or ܡܕܝܢ, Pl. ܡܕܝܢܐ, constr. ܡܕܝܢܝ. Pl. with suff. ܡܕܝܢܝܗ or ܡܕܝܢܘܗ. Other plurals ܡܕܝܢܬܐ and ܡܕܝܢܬ (this last is an imitation of the Greek. So also ܦܪܕܝܣ *gardens*). ܡܕܝܢܐ is a collective, *see* § 90. 1.

27. ܪܒ *great*, f. ܪܒܬܐ, Pl. ܪܒܪܒܐ (for ܪܒܘܪܒܐ). But in the sense of "*magnates*", the plural is ܪܒܘܬܢܐ, f. ܪܒܘܬܒܬܐ; in the sense of "*teachers*", it is ܪܒܢܐ. In certain constructions ܪܒܝ is used, *e. g.* ܪܒܝ ܡܠܬܐ (27:14), ܪܒܝ ܥܒܕܐ (Gal. 4:2).

28. ܫܡܝܐ *heaven;* ܫܡܝܟ, ܫܡܝܬ, ܫܡܝܡ. According to some, when ܫܡܝܐ has rebbuy, it means *heavens*, *e. g.* Mk. 1:10, Acts 7:56. According to form, it is always plural.

29. ܫܡܐ *name;* cons. ܫܡ, ܫܡܟ *thy name.* Pl. ܫܡܗܬܐ, § 86. 14 or ܫܡܘܗܬܐ.

30. ܫܢܬܐ *year;* abs. ܫܢܐ, cons. ܫܢܬ. Pl. ܫܢܝܐ, ܫܢܝ, ܫܢܬ (ܒܢܝ ܫܢܬ Gal. 2:14 sons of my years, *i. e.* my contemporaries).

31. ܐܣ *foundation,* whose plural is ܐܣܣܐ, is cons. of ܐܣܐ. The Olaph is prosthetic, *see* § 19. 1.

32. ܬܪܥ *breast,* Pl. ܬܪܥܝ, ܬܪܥܬܐ, ܬܪܥܘܬ (Rev. 1:13).

§ 88. The Numerals.

I. THE CARDINALS.

A.

	masc.	fem.		masc.	fem.
1	ܚܕ	ܚܕܐ	6	ܫܬ (ܐܫܬܐ)	ܫܬ
2	ܬܪܝ	ܬܪܬܝ	7	ܫܒܥ	ܫܒܥ
3	ܬܠܬܐ	ܬܠܬ	8	ܬܡܢܝ	ܬܡܢܬ
4	ܐܪܒܥ	ܐܪܒܥ	9	ܬܫܥ	ܬܫܥ
5	ܚܡܫܐ	ܚܡܫ	10	ܥܣܪ	ܥܣܪ

B.

	masc.	fem.		masc.	fem.
11	ܥܣܪ	ܥܣܪܬ	15	ܫܒܥܣܪ	ܫܒܥܣܪܬ
12	ܬܪܬܥܣܪ	ܬܪܬܥܣܪܬ	16	ܫܬܣܥܣܪ	ܫܬܣܥܣܪܬ
13	ܬܠܬܣܥܣܪ	ܬܠܬܣܥܣܪܬ	17	ܫܒܥܣܪ	ܫܒܥܣܪܬ
14	ܐܪܒܥܣܪ	ܐܪܒܥܣܪܬ	18	ܬܡܢܣܥܣܪ	ܬܡܢܣܥܣܪܬ
		19 ܬܫܥܣܪ		ܬܫܥܣܪܬ	

C.

20	ܥܣܪܝܢ	50	ܚܡܫܝܢ	80	ܬܡܢܝܢ	200	ܡܐܬܝܢ (ܡܐܬ̈ܝܢ)
30	ܬܠܬܝܢ	60	ܫܬܝܢ	90	ܬܫܥܝܢ	300	ܬܠܬ̈ܡܐ
40	ܐܪܒܥܝܢ	70	ܫܒܥܝܢ	100	ܡܐ	1000	ܐܠܦ

10000 ܪܒܘ.

Remark 1.—For the Masculine from fourteen to nineteen, forms with a ܠ inserted may be used, *e. g.*

ܐܪܒܥܣܪ or ܐܪܒܥܠܣܪ *fourteen;* ܚܡܫܥܠܣܪ *fifteen;* ܫܬܣܥܠܣܪ *sixteen;* ܫܒܥܣܪ or ܫܒܥܠܣܪ *seventeen;* ܬܡܢܥܠܣܪ *eighteen;* ܬܫܥܣܪ or ܬܫܥܠܣܪ *nineteen.*

Remark 2.—The emphatic form ܬܪܬܥܣܪܐ *"the twelve"* is used of the twelve apostles. *E. g.* 25:5; John. 20:24.

Remark 3.—We sometimes find the construct in ܐ, *e. g.*

ܥܣܪ ܡܕܝܢܬܐ *Decapolis* (Mt. 4:25).

ܐܪܒܥ ܪ̈ܘܚ̈ܐ *four winds* (Mt. 24:31).

ܐܪܒܥ ܪ̈ܓ̈ܠܐ *quadrupeds* (Acts 10:12).

Remark 4.—We find the emphatic forms ܐܚܕܐ, ܫܡܢܐ, ܫܬܐ, ܬܫܥܐ and ܥܣܪܐ, used to denote the day of the month, *e. g.*

ܥܣܪܐ ܒܗ ܒܫܒܥܐ (Lev. 16:29; Num. 29:7).

Remark 5.—The Absolute state of masculine numbers from one to fifteen, when preceded by the preposition ـــ means „*on the first*", „*second*" &c, *e. g.*

ـــ ـــ ـــ (Gen. 7:11).

ـــ ـــ (John. 20:1).

Remark 6.—For the numerals with suffixes, the following examples will suffice to show the forms:—

ـــ *both of them* (5:7). ـــ *both of them* (f.).

ـــ (1 John. 5:7).

ـــ (Mk. 13:27).

ـــ (Mt. 22:26).

It will be seen that they take a fem. plur. form before suffixes, except ـــ and ـــ which though dual take a masc. plur. form before suffixes.

II. THE ORDINALS.

Except ـــ, (f.) ـــ *first* and ـــ, (f.) ـــ *second*, the ordinals are formed from the radicals of the cardinals by appending ـــ and inserting ـــ after the second radical, *e. g.* ـــ (Rev. 6:5); ـــ (Rev. 6:7).

Remark 1.—Occasionally ـــ *the 20th;* ـــ *the 10000th* and the ordinals of the other cardinals, except of ـــ 100 and ـــ 1000, are found.

Remark 2.—By appending ـــ to the ordinals, adverbs denoting order may be formed, *e. g.* ـــ *in the 3rd place.* ـــ and ـــ are also thus appended, *e. g.* ـــ *at first;* ـــ *at last;* ـــ *for the third time.*

Remark 3.—From the radicals of the cardinals from 3 to 9 fractional numbers may be formed by inserting ـــ after the first radical, *e. g.* ـــ *one third;* ـــ *one fourth.*

§ 89. Particles.

A. ADVERBS.

1. ܥܕܡ (24:13); ܫܢܝ (25:14); ܫܒܩ (28:14); ܠܝܬ (3:9); ܫܘܬܐ (26:5); ܒܝܘܡܢܐ (Acts 11:26).

2. ܒܟܠ ܡܕܡ (Lk. 1:2); ܥܠ ܗܕܐ (Mk. 9:8); ܒܗܕܐ (Mk. 4.22); ܥܠ ܗܐ (23:19).

3. ܗܕܡܝܐ (Acts 11:17); ܒܫܘܝܐ (Mt. 14:33); ܒܬܡܗܐ (Mt. 1:19).

4. ܐܦ (23:5); ܐܦܠ (23:7); ܟܕ (23:11); ܕ (23:5); ܗܐ (23:19); ܡܢܐ (24:2); ܠܐ (25:18); ܐܢ (Mt. 11:9).

5. ܘ *and;* ܐܘ *or;* ܐܦ *also;* ܐܢ *if;* ܕ *that;* ܥܕ *until;* ܟܝ=μέν; ܓܝ=γάρ.

1. Some masculine nouns in the absolute state and some feminines in the construct state are used as adverbs.

2. A phrase formed by a preposition with its noun may be used as an adverb.

3. Many adverbs are formed by appending ܝܐ to adjectives.

4. There are many proper adverbs, simple and compound, especially adverbs of place, time, affirmation, negation, hypothesis, comparison and interrogation.

5. The conjunctions are mostly adverbs. The relative ܕ is employed as a conjunction either alone or after a particle.

B. PREPOSITIONS.

1. ܥܕ *until;* ܒܝܢ *between;* ܥܠ *upon;* ܡܢ *from;* ܥܡ *with.*

2. ܩܕܡ *in the sight of;* ܠܥܠ *above;* ܒܬܪ *after;* ܒܠܚܘܕ *without.*

3. ܠܘܬ (23:7); ܥܡ ܐ (Mt. 4:20); ܥܡ ܐ ܗ (Lk. 7:38); ܡܢ ܟܕ (John. 1:15); ܒܫܡ (Mt. 4:6); ܟܐ ܕ (14:14).

Prepositions are simple (1) or compound (2). They are mostly the construct of nouns. With suffixes some take the sing. others the plural construct form.

Remark 1.—For the inseparable prepositions, *see* § 34.

Remark 2.—For the prepositions with suffixes, *see* §§ 36. 3, 77. 4.

Remark 3.—Special peculiarities belong to the following prepositions.

1. ܐܝܟ *as, like,* takes the form ܐܝܟܕ before suffixes, *e. g.* ܐܝܟܕܘܬܟ (John. 8:55).

2. ܒܝܬ *between,* with suffixes takes a plur. cons. masculine or feminine, *e. g.* ܒܝܬܝܟ (Mt. 18:15); ܒܝܬܗܘܢ (Mt. 20:26).

3. ܒܠܚܘܕ *only,* takes pronominal suffixes like a plural noun ܒܠܚܘܕܝ ܒܠܚܘܕܝܗܘܢ (Mt. 4:10). So also ܒܠܚܘ, *e. g.* ܒܠܚܘܗ (John. 8:9).

4. ܩܕܡ *before,* with suffixes appended by means of a vowel becomes ܩܕܡ § 31. 1, but before others remains unchanged, *e. g.* ܩܕܡܟ (Mt. 14:24); ܩܕܡܟܝ (Mt. 21:2).

5. ܒܬܪ with suffixes usually becomes ܒܬܪ, *e. g.* ܒܬܪܗ (Lk. 5:25).

6. ܚܠܦ takes the fem. plur. form before suffixes, *e. g.* ܚܠܦܝ (Mt. 5:11); ܚܠܦܗ (Phil. 2:19).

C. ܐܬ.

ܐܬ, the sign of the direct object (=Targ. יָת, Heb. אֵת), is found only in about a dozen places in the Old Testament in the Peshito version, *e. g.* Gen. 1:1.

SYNTAX.

§ 90. The Noun Used Collectively.

1. ܒܗܡܬܐ *cattle* (Gen. 2:20); ܥܕܬܐ *a herd of cattle* (Mt. 8:30).

ܥܕܪܐ *flock* (John. 10:12); ܪܡܫܐ *reptiles* (Gen. 1:24).

ܣܘܣܝܐ *horses* (Rev. 9:7); ܟܦܪܐ *villages* (Mt. 14:15).

2. ܥܘܦܐ (Mt. 6:26) *birds* [*i. e.* the genus, *bird*], (Rev. 18:2=*bird*); ܨܦܪܐ (Jam. 3:7) *birds;* ܫܘܫܢܐ *the lily, a lily,* ܫܘܫܢܬܐ *the lilies* (Mt. 6:28).

3. ܥܡܐ *the people* (Mt. 4:16); ܐܡܡܐ (Mt. 12:18) *peoples.*

ܥܨܐ *wood;* ܐܓܪܐ *timber.*

ܚܛܬܐ *wheat;* ܚܛܐ *wheat corn.*

ܐܲܪܒܶܐ *locusts* (Ex. 10:12); ܐܲܪܒ̈ܶܐ (Mt. 3:4; Rev. 9:7).

ܠܶܚܡܵܐ *bread* (Mt. 4:3); ܠܚܡ̈ܶܐ *loaves* (Mt. 14:19).

4. *a.* ܐܲܢܫܵܐ—ܒܪܵܢܫ (Mt. 8:30); ܐܲܬܪܵ ܕܩܕܫ—ܐܬܪ ܩܕܫ (Mt. 4:16).

b. ܗܵܕܐ ܟܠ ܒܪ̈ܢܫܵܐ ܕܒܥܠܡܵ ; ܟܠ ܒܪ̈ܢܫܵܐ ܕܒܥܠܡܵ (Mt. 6:26); ܠܙܪ̈ܥܵ ; ܠܙܪ̈ܥܵ (Mt. 13:4).

Collective nouns are those that are singular in form but plural in sense.

1. Collective nouns which have no plural are usually marked by Rebbuy, § 13.

2. Some nouns in the singular may denote either a collective or an individual idea; and in the plural, a number of individuals.

3. Many nouns in the singular are collective, even when Rebbuy is not employed; the plural denoting either a number of individuals, or a number of collectives.

4. Collective nouns have verbs and adjectives either in the singular or plural. Compare § 121. 2.

Remark 1.—Those nouns which are always collective have a different word to denote the individual, *e. g.* ܥܢܵܐ *flock* (John 10:3), but ܥܢܵܝܗ *his sheep* id. ܣܘܣܝܵܐ *horses;* ܣܘܣܵܐ *horse* (Rev. 6:2).

Remark 2.—ܐܢܫܵ in the emphatic state is used as a singular in the phrase ܒܪ ܐܢܫܵ (also written ܒܪ ܐܢܫ Mt. 15:20) *man* (Mt. 12:12); ܐܢܫ means "*some one*", *e. g.* Mt. 28:35; ܐܢܫ ܐܢܫ means "*some*", *e. g.* ܐܢܫ ܡܢ ܐܢܫ (John. 4:30; Mt. 27:47).

§ 91. Gender of Nouns.

1. ܐܢܫ *man;* ܒܪ *son;* ܒܣܪ *flesh.*

2. (1) ܐܡ *mother;* ܐܬܢ *she-ass;* ܣܘܣܬ *mare.*

ܦܪܣܩܠܐ *Priscilla;* ܓܡܠ *camel;* ܐܬܢ *ass.*

(2) *a.* ܐܘܪܟ *ship;* ܐܘܪ *rib.*

ܕܒܘܪܐ *bee;* ܥܕܪ *herd;* ܓܕ *troup.*

b. ܫܘܫܢ *lily;* ܥܕܫ *lentil.*

c. ܐܕܢ *ear;* ܐܝܕ *hand;* ܟܦ *palm;* ܟܬܦ *shoulder.*

ܟܢܦ *wing.*

(3) ܐܘܪܟ *ship;* ܟܟܪ *talent.*

ܥܕܝܐ *burden;* ܡܠܦܐ *handful;* ܓܠܓܠܐ *wheel.*

ܥܪܣܐ *bed;* ܪܚܝܐ *millstone;* ܣܟܝܢܐ *knife.*

ܪܡܚܐ *lance;* ܟܘܬܢܐ *tunic.*

(4) ܢܘܪܐ *fire;* ܐܒܢܐ *stone.*

ܡܕܒܪܐ *desert;* ܬܝܡܢܐ *south;* ܥܢܢܐ *cloud.*

ܙܘܥܬܐ *tempest;* ܟܝܢܐ *pleiades;* ܢܦܫܐ *soul.*

ܢܫܡܬܐ *breath;* ܪܘܚܐ *spirit.*

ܫܡܫܐ *sun;* ܫܡܝܐ *firmament.*

(5) ܐܢܛܝܟܝܐ (Jon. 3:3); ܒܝܬ ܠܚܡ (Mt. 2:6); ܐܠܦ *Olaph.*

1. The names of male beings and most nouns without a distinct feminine ending are masculine.

2. Under feminine nouns are included:—

(1) All denoting feminine beings.

Remark—ܓܡܠܐ *camel* and ܐܬܢܐ *ass,* when they denote males, are masculine.

(2) *a.* Many words which do not denote feminine beings but which have feminine endings.

b. Especially names of vegetables.

c. Members of the body.

(3) Names of vessels, weights, measures, articles of furniture, utensiles, instruments and clothing.

(4) Names of the elements, of natural phenomena and objects of spirit, matter and place.

(5) Names of countries, cities and towns and the names of the letters of the alphabet.

3. (1) ܝܘܡܐ (Gen. 1:5); ܛܒ *good;* ܒܝܫ *bad* (Mt. 27:23); ܛܒܬܐ *the good;* ܒܝܫܬܐ (Mt. 6:34).

(2) ܛܒܬܐ *bona;* ܗܠܝܢ *these;* ܟܠ ܕܒܚܕ ܒܓܘܦܗ (2 Cor. 5:10); *omnia haecce mala.*

4. ܒܝܫܘܬܐ *enmity* (Luk. 23:12) is feminine; ܒܥܠ ܒܝܫܬܐ *enemy* (Mt. 13:28) is masculine.

3. The neuter is expressed in Syriac only in the Interrogative pronoun, *i. e.* ܡܢ, ܡܐ, ܡܕܡ=*what?* ܡܢ=*who?*

(1) In the singular either a masculine or feminine form may take its place.

(2) In the plural, the feminine is always used for it.

4. The gender of compound nouns is indicated by the second noun.

Remark—This rule is sometimes violated as in Acts 16:26 ܫܡܐ is masculine plural from ܐܝܬܐ f. *wall.*

5. Plural nouns whatever their ending follow the gender of the singular, *e. g.* ܟܬܒܐ and ܫܡܝܐ are masculine because their singular is masculine. ܟܠܐ and ܡܢܐ from the singulars ܟܠܗ and ܡܢ are feminine.

6. Nouns used figuratively are often given the gender of the things which they represent, *e. g.* ܡܠܬܐ *word,* when used for the Logos, (John. 1:1), is masculine, elsewhere, feminine. ܫܡܐ ܕܡܠܟܐ (Rev. 13:1) is masculine though each noun is feminine.

§ 92. Number.

1. (1) ܫܢܝܢ (Gen. 1:15); ܐܬܬܐ (Gen. 1:14); ܐܪܥ (Gen. 1:2); ܡܢܐ (Gen. 1:14); ܡܠܐܟܐ.

(2) ܥܕܬܐ *flock;* ܣܓܝ *many;* ܫܪܝܪ *the rest.*

(3) ܒܟܠ ܐܬܪ (Mt. 24:7) *in every place;* ܕܝܢܪ ܕܝܢܪ (Mt. 20:9) *a penny each;* ܟܠ ܟܠ (Mk. 2:17) *various deseases;* ܫܢܝ ܫܢܝ (Spic. Syr. 13:17) *in different places;* ܐܢܫ ܐܢܫ (Acts 10:23) *some;* ܡܕܡ ܡܕܡ (Spic. Syr. 2:27) *whatsoever, anything.*

(4) ܐܕܡ ܕܐܕܡ *two Adams;* ܢܘܢ ܕܢܘܢ *two Nuns;* ܚܡܫ ܡܐܐ *five gers.*

2. (1) ܡܝܐ *water;* ܫܡܝܐ *heaven;* ܐܦ *face.*

(2) ܚܪܝܪܘܬܐ (Rom. 8:2) *liberty;* ܚܝܐ (John. 1:4) *life;* ܪܚܡܢܘܬܐ (Rom. 1:31) *compassion.*

3. ܟܬܒܐ ܕܕܝܬܝ (Mt. 26:61) but ܡܠܬܐ ܕܝ (Mt. 28:20).

4. ܒܚܝܐ ܕܡܪܝ ܐܡܝܢ *I swear by the Lord* (Michaelis Chrest. 30).

5. (1) ܫܪܝܪܬܐ *foundations* (Lk. 6:48) [sing. ܫܪܝܪܐ]; ܒܥܠܝ ܕܒܐ *enemies* (Rom. 5:10).

(2) *a.* ܒܝܬ ܩܒܘܪ̈ܐ *tombs* (Mt. 27:52); ܒܝܬ ܟܢܫܐ (Lk. 12:18).

b. ܡܫܠܝܗ ܡܠܟ̈ܐ *his counsellors* (Acts 25:12).

c. ܪ̈ܫ ܟܗ̈ܢܐ *chief priests* (Mt. 27:1).

6. ܪܚܡܐ *womb;* ܪ̈ܚܡܐ *compassion.*

1. The plural idea is denoted in one of four ways.

(1) By means of the plural affixes, § 76. 3, 4.

(2) By means of words which have a collective signification, *see* § 90.

(3) By the repetition of a word without a connective.

(4) In the case of proper names, most of the letters of the alphabet, and the particle ܒܝܬ, by the numerals.

2. In a few words the plural termination is employed for the designation of ideas which are singular; especially is this the case

(1) To denote portions of space.

(2) To denote abstract ideas.

3. Some nouns have a plural of paucity, *i. e.* a plural to denote that from two to ten of a thing are meant.

4. The plural of majesty occurs only in the Hebrew word for *Lord*, *e. g.* ܐܝܠ̈ܗܝܢ (Did. 82:15).

5. Compound ideas form their plural either by pluralizing the second or the first or both. When the word is a true compound, the second part only is pluralized.

6. The plural form of certain nouns often conveys a shade of meaning different from the singular.

7. The feminine plural of a noun is sometimes used in a different sense from the masculine plural, *see* § 86. 11.

§ 93. Determination.

I.

1. (1) *a.* ܒܟܠ ܒ̈ܝܫ̈ܬܐ *in all evils* (Prov. 5:14); but ܠܟܠ ܗܝܡܢ̈ܐ *to all believers* (Aphr. 202:1).

b. ܗܠܝܢ ܬܪ̈ܝܢ ܦ̈ܩܕ̈ܢ̈ܐ *these two commandments* (Mt. 22:40).

c. ܟܡܐ ܣܠ̈ܐ *how many baskets?* (Mt. 16:10); ܒܐܝ̈ܢ ܫܘܠܛܢܐ *by what authority?* (Mt. 21:23); ܡܢܐ ܥܒ̈ܕ ܠܗ *what torment?* (Spic.

Syr. 40:20). But ܒܩܠܐ ܚܕ̈ ܐ *with one voice* (Acts 19:34); ܟܡܐ ܕܡܘܬܐ *how much expense* (Jos. Styl. 15:18); ܐܝܢܐ ܦܩܕܢܐ *which commandment?* (Mt. 22:36).

(2) ܟܬ̈ܒ̈ܐ ܕܩܘܫܬ̈ܐ *the Scripture-text;* ܟܠܗ ܐܢܫ̈ *the Theanthropos.*

(3) ܕ̈ܢܐ ܕ̈ܢܐ *to every one a penny.*

(4) ܫܠ̈ܘ *the quail;* ܛ̈ܥܘ̈ܬܐ *the error;* ܛ̈ܡ̈ܝܪܐ *the secret.*

2. (1) ܡ̈ܘܬܐ *death;* ܐ̈ܪܝܐ *lion;* ܬ̈ܘܪ̈ܐ *bull;* ܚ̈ܡ̈ܐ *heat;* ܕ̈ܘ̈ܟ̈ܢ̈ܐ *situation.*

(2) ܠܐ ܒ̈ܣ̈ܦ̈ܐ (Is. 55:1) *without money;* ܠܐ ܪ̈ܚ̈ܡ̈ܢ̈ܐ (Rom. 1:31) *unmerciful;* ܠܐ ܚ̈ܛ̈ܐ (John. 8:1) *without sin;* ܠܐ ܡ̈ܐܬ̈ܐ (Ex. 21:11); ܠܐ ܒ̈ܠ̈ܥ̈ܒ̈ܐ *without offence* (Didasc. 14:19); ܠܐ ܒ̈ܥ̈ܝ̈ܕ̈ܐ *without a guide* (Sp. Syr. 43:4).

Nouns were originally made definite by putting them in the emphatic state; but in almost all cases the emphatic and absolute states have come to loose all distinction as to definiteness, so that:

1. Nouns in the *absolute* state are often definite.

(1) *a.* After ܟ̈ *all.*

b. With numerals.

c. With ܟܡܐ *how much? how many?* and ܐ̈ܢܐ *which? what?*

(2) In some compound words, which are definite, the absolute state always occurs in the second noun.

(3) A noun repeated in a distributive sense is generally in the absolute state, *see* § 92. 1, (3).

(4) In nouns where the emphatic state is not found, the absolute serves for both, *see* § 86. 6.

2. Nouns in the emphatic state are often indefinite.

(1) All nouns which have lost the absolute state may be indefinite in the emphatic which has taken its place.

(2) In negative expressions the noun though indefinite is often in the emphatic state.

Remark—In most of the above cases the other state, if found, would be equally proper.

II.

1. (1) ܐܵܦ ܫܲܬܝܵܐ ܗܲܘ ܐܸܝܼܼ *the mute man spake* (Mt. 9:33).

ܐܵܦ ܬܪܲܝܢܵܐ ܫܲܪܬܹ̈ *she placed the second* (Addai the Ap. 14:10); ܐܵܦ ܐܸܢܼܼܫܹ̈ܐ ܕܲܐܟܸܠܘ *but the men who ate* (Mt. 14:21). (*See also* John. 18:16, 4:49.)

(2) ܐܵܦ ܟܘܟܒܵܐ ܗܵܘ ܕܲܚܙܲܘ *and behold the star that they saw* (Mt. 2:9).

ܐܵܦ ܐܲܚܵܐ ܗܵܘ ܕܥܡܝ *the brother who was with me* (Joshua the Sty. 29:15). (*See also* John. 5:9.)

(3) ܐܵܦ ܡܸܠܬܵܐ ܗܵܘ *and the word* (John. 1:1); ܐܵܦ ܬܠܡܝܕܹ̈ܐ ܗܵܠܹ̈ *and the disciples* (Mt. 14:19); ܐܵܦ ܟܢܵܪܵܐ ܠܵܐ ܝܲܕܥ *and the cithara knew not* (Sp. Syr. 4:17).

(4) ܐܵܦ ܗܵܕܵܐ ܐܢܵܬ ܨܲܒܹܐ *and this thou art wishing* (J. S. 7:22).

ܐܵܦ ܐܸܢܼܼܫܹ̈ܐ ܗܵܠܹ̈ (Ad. Ap. 10:20); ܐܵܦ ܐܸܢܼܼܫܹ̈ܐ ܗܵܠܹ̈ *these men* (Sp. Syr. 9:4).

2. ܫܲܓܝܼܼܐ ܙܒܢܹ̈ *many times* (Mk. 9:22); ܒܲܚܕܵܐ ܒܲܚܕ *suddenly* (Lk. 2:13).

To avoid the ambiguity arising from the emphatic state's losing its power of determination, nouns were often made definite by the personal or demonstrative pronoun.

(1) The demonstrative might precede its noun.

(2) The demonstrative might follow its noun.

(3) The personal pronoun preceded its noun.

(4) ܐܵܦ might be put before the demonstrative pronoun in order to make it emphatic.

2. The absolute state is yet used in cases which are necessarily indefinite, especially in adverbial phrases.

3. (1) ܫܪܵܪܵܐ ܚܙܘܼܼܬܵ *the true vision* (Sp. Syr. 22:6).

ܠܥܡܵܐ ܟܲܕܝܼܼܪܵܐ ܠܲܥܡܵܐ *to a strange people* (Ex. 21:8); ܠܒܘܫܵܐ ܪܲܟܼܼܝܼܼܫܵܐ *soft raiment* (Mt. 11:8); ܫܓܝܼܼܐ ܢܣܼܼܝܼܼܐ *many miracles* (John. 11:47); ܪܘܚܹ̈ܐ ܐܲܚܪܹ̈ *other spirits* (Lk. 11:26).

Rem. 1.—ܬܪܬܝܢ ܒܪܬ̈ܟܐ *two women of rank* (J. S. 70:10).

ܣܗܕ̈ܐ ܫܪܝܪ̈ܐ *true witnesses* (Aphr. 461:3).

Rem. 2.—ܫܒܥ ܐܚܪ̈ܢ *seven other spirits* (Mt. 12:45). (*See* Mt. 28:12, Gen. 41:18, Acts 9:43, 17:4.) ܠܐ ܙܥܘܪ̈ܐ ܕܕܗܒ *not a little gold* (J. S. 37:5).

Rem. 3.—ܫܢܝܐ ܫܓܝܐ *the second error* (Mt. 27:64): ܫܓܝܐ ܚܒܠܢܝܐ *the destructive error* (Ad. Ap. 22:5).

(2) *a.* ܐܝܕ ܢܦܫܟ (Gen. 3:11); ܡܝ̈ܐ ܓܢܒ̈ܐ ܢܛܝ̈ܪ̈ܐ *stolen waters are sweet* (Prov. 9:17). (*See also,* Gen. 1:2, 1:6, Mt. 12:34); ܚܛ̈ܝܗܬܢ ܣܓ̈ܝܐ ܒܢ̈ܦܫܢ *the diseases of our souls were many* (J. S. 21:4) (*See also,* 21:8,17.) ܐܝ̈ܒܪ̈ܐ ܣܓ̈ܝ̈ܐ ܢܛܪ̈ܘ *the limbs were kept* (J. S. 22:18).

b. ܒ̈ܝܫ̈ܐ ܗ̈ܘ ܣܓ̈ܝ̈ܐ ܕܥ̈ܒ̈ܕܝܗܘܢ *for their deeds were evil* (John 3:19); ܐ̈ܢܫ̈ܐ ܕܒ̈ܝܫ̈ܐ ܐ̈ܢܬ̈ܘܢ *Ye, who are evil* (Mt. 7:11). (*See also,* Mt. 12:34, Lk. 1:42, 11:13, 16:11); ܐ̈ܝܬ̈ܝ ܣܓ̈ܝ̈ܐ *Be ye ready* (Lk. 12:10); ܡ̈ܗܝܡ̈ܢܐ ܙܥ̈ܘܪ̈ܐ *the believers are few* (Ad. Ap. 9:17); ܫ̈ܪ̈ܝܪ̈ܐ ܐ̈ܢܝܢ *that they are true* (Sp. Syr. 18:7).

4. ܫ̈ܡ̈ܝܐ (Gen. 1:18); ܚ̈ܡ̈ܫ ܐ̈ܠ̈ܦ̈ܐ (J. S. 65:20); ܐ̈ܢ (J. S. 67:13); ܒ̈ܨܠ (=ܒ̈ܨܠ); ܐ̈ܐ ἀήρ.

3. (1) Attributive adjectives usually follow the determination of their nouns.

Rem. 1.—The noun is sometimes in the absolute and the adjective in the emphatic state.

Rem. 2.—The noun is sometimes in the emphatic and the adjective in the absolute state.

Rem. 3.—Nouns found in the absolute state only may have adjectives in the emphatic state.

(2) *a.* A predicate noun, adjective, or participle, is commonly put in the absolute state.

b. But the predicate is sometimes put in the emphatic, especially if

it is a substantive or if it is an adjective or participle taken as a substantive.

4. Pronouns are always determinate. Infinitives, the names of months, and most foreign words are indeterminate in form, even when determinate in sense. ܚܕ when used in connection with a numeral for a day of the week is unchangeabls, *e. g.* ܚܕ ܒܫܒܐ *Sunday* (Mt. 28:1); ܚܕ ܒܫܒܐ ܕܐܪܒܥ *Wednesday* (J. S. 62:2).

§ 94. Apposition.

1. ܡܕܡ ܕܡܥܪܒܐ (Mt. 10:4); ܪܘܚܐ ܕܡܥܪܒܐ *the west-wind* (Ex 10:19); ܓܕܝܐ ܕܥܙܐ (J. S. 84:7); ܫܒܛܐ ܕܢܘܪܐ ܕܡܬܩܕܚܝ *tails, burning firebrands* (Is. 7:4); ܚܕ ܟܪ ܚܡܫ ܡܐܐ ܢܘܡܝܐ ܟܪ ܚܡܪܐ *chickpeas were* 500 *numia a kab* (J. S. 34:20).

2. ܡܐܐ ܕܙܝܬܐ ܡܐܐ *a hundred measures of oil* (Lk. 16:6).

ܚܡܫ ܡܐܐ ܕܟܣܦܐ *five loads of silver coin* (J. S. 10:21).

3. ܛܒ ܛܒ *very good* (Kirsch Chrest. p. 130:12); ܒܝܫ ܒܝܫ *very bad* (S. S. 23:14, Mt. 4:24); ܚܕ ܒܚܕ *one by one* (John. 8:9, J. S. 77:2); ܒܐܪܥܐ ܕܒܝܬ ܐܝܒܘܗܝ ܒܐܪܥܐ ܕܡܘܐܒ *in the land of his enemies, in the land of Moab.*

4. ܩܕܡ ܗܘ ܐܬܝ ܠܡܦܪܩܘ *he was the first to save him* (J. S. 3:1).

ܗܘ ܐܬܪ ܗܡܢ ܐܝܟ ܕܡܢ ܕܐܫܬܐܪ *Haman remained, as an escaped one* (Aphr. 52:15);

ܩܕܡ ܗܘ ܐܬܪ ܠܡܥܒܕ ܛܒ ܥܡ ܡܪܝ *he first showed good will* (J. S. 23:17);

ܠܗܘ ܕܩܕܡ ܐܬܒܫܪ ܠܗܘ ܒܣܘܪܝܐ (=lit.) *and they who first had the gospel preached* [*to them*]. (Heb. 4:6)

5. ܣܓܝ ܡܠܝ *many things* (Sp. Syr. 6:6); ܐܪܥܐ ܣܓܝ *much earth* (Mk. 4:5); ܡܥܢܬܐ ܙܥܘܪܐ *a little consolation* (J. S. 32:10); ܢܘܗܪܐ ܙܥܘܪܐ *the little light* (J. S. 31:15).

Rem. 1.—ܛܘܪܐ ܕܙܝܬܐ *the mount of Olives* (Mt. 21:1); ܗܘ ܐܬܪ ܗܘ *id* (Mt. 26:30); ܒܝܬ ܫܡܫ ܒܝܬ (J. S. 65:20).

Rem. 2.—ܬܠܬ ܟ̈ܝܠ̈ܐ ܕܣܥܪܐ *three measures of barley* (Rev. 6:6); ܩܒ ܦܨܠ̈ܐ *a kab of beans* (J. S. 34:20).

1. The first noun denotes a person or thing, the second defines it.

2. The second denotes the principal idea, the first defining its measure, weight &c.

3. The second noun is a repetition of the first for emphasis, distribution, or multiplication (*see* § 92. 1. (3); or the first word in a clause is repeated in order to add a new idea to it.

4. We meet occasionally with constructions similar to the Greek predicative, or modal accusative.

5. ܣܓܝ̈ *many;* ܙܥܘܪ *little* and ܐܚܪܢ *other*, often stand before their noun; as also do other adjectives occasionally, *see* § 99. 1, *Rem.* 1.

Rem. 1.—Names of places and times are frequently connected by ܕ, or may be in simple construction, *see* § 96. A. B. The construction with ܕ is really a kind of apposition.

Rem. 2.—The thing contained may be connected with the thing containing by means of ܕ.

6. (1) ܟܠ ܗܢܐ ܢܘܚܡܐ *all this consolation* (J S 42. 14).

ܟܠ ܚܝܠܗ *all his army* (J. S. 88. 9).

ܒܟܠ ܐܪܥܐ *in all the land* (Lk. 4:25).

(2) ܫܩܠ ܟܣܦܐ *he cast the silver* (Mt. 27:5). (So Mt. 14:10, 26:51).

ܟܕ ܐܡܪ ܠܗ̈ܢ ܡܠܬܐ *when he told this word* (Aphr. 520:18).

(3) ܢܚܒܠ ܠܚܒܪܘܬܐ *he should destroy the friendship* (Ined. Syr. 8:16).

ܝܘܢܬܢ ܡܣܪ ܠܕܘܝܕ *Jonathan delivered David* (J. S. 2:18). (*See also* 12:9, 21:6).

(4) ܕܢܨܒ ܠܗ ܠܡܕܝܢܬܐ *that he would deliver the city* (J. S. 56:1).

6. (1) The second noun may be in apposition with the pronominal suffix of the first. So especially after ܟܠ meaning „*all the*".

(2) The noun may be in apposition with the pronominal suffix of the verb.

(3) The noun in apposition with the pronominal suffix of a verb is generally preceded by ܠ

(4) Occasionally, we find a pronoun and a noun each preceded by by ܠ and both in apposition with the pronominal suffix of the verb.

§ 95. The Nominative Absolute.

1. ܓܒܪܐ ܕܡܬܗܦܟ ܡܢ ܛܥܘܬܗ ܙܥܘܪܬܐ ܐܬܩܒܠ ܒܗ ܘܟܝ *For when a man has been turned from the little error, there is received by him etc.* (Sp. Syr. 22:3). (lit. *For a man when etc.*); ܐܝܟ ܕܒܢܝܐ ܕܐܣܬܟܠܘ ܗܘ ܐܬܪ ܪܝܫ ܙܘܝܬܐ *The stone which the builders rejected, it has become the head of the corner* (Mt. 21:42). (*See also* Mt. 4:10); ܐܦ ܚܢܢ ܕܐܫܬܡܥ ܠܢ (*lit.=*) *For we, also, we have been preached the gospel* (Heb. 4:2).

2. (1) ܕܣܒܪ ܕܐܫܟܚ ܙܒܢܐ ܗܘ *he hoped that he had found the time* (J. S. 18:12); ܡܪܕܘܬܐ ܕܠܐ ܝܕܥܝܢ ܒܗ *rebellion, they know it not* (Aphr. 177*ult.*); ܕܡܗ ܕܐܟܠ ܠܗ ܟܠܒܐ ܠܚܘ *his own blood, the dogs licked it up* (Aphr. 183:16).

(2) ܘܐܢܐ ܦܩܕ ܠܝ ܡܪܝ *and me, the Lord commanded me* (Deut. 4:14). ܐܝܠܝܐ ܕܐܬܪܕܦ ܠܗ ܐܝܙܒܠ *Elijah, Jezebel persecuted him* (Aphr. 123:18).

(3) ܠܝܫܘܥ ܡܢܐ ܐܥܒܕ ܠܟ *to Jesus what shall I do to him?* (Math. 27:22). ܩܣܛܢܛܝܢ ܕܥܒܕ ܠܗ ܓܢܪܠܐ *Constantine he made a general* (J. S. 45:8). (*See also* 91:5).

3. ܙܝܢܗ ܕܙܝܢܟ ܡܢ ܙܝܢܢ *his weapon, it is weaker than ours* (Aphr. 137:21); ܐܒܪܗܡ ܐܒܘܢ ܕܢ ܗܘ *Our father Abraham is he* (John. 8:39). (*See also* Heb. 3:4, Aphr. 7:2, 14:10, Mt. 26:48). ܕܡܒܪܟ ܒܪܝܟ ܗܘ *he that blesses, blessed is he* (Did. 4:14); ܟܠ ܕ— ܗܘ ܫܡܗ *all that &c. that is its name* (Gen. 2:19).

4. (1) ܒܗܒܠ ܕܗܝܡܢ ܩܪܒܢܗ ܕܩܒܝܠ ܗܘ *For on account of Abel's faith, his gift was accepted* (Aphr. 18:4). (*See also* 63:17, 449:15).

ܐ ܐܢܫ ܕܢܡܠܠ ܒܝܫ ܥܠ ܒܪ ܐܢܫ ܫܩܪܐ *if they shall speak evil against a man falsely* (Did. 14:14).

(2) ܟܟܠ ܕܐܢܐ ܡܟܪܙ ܠܟܘܢ ܗܟܢܐ ܐܦ ܐܢܐ ܐܬܢܗܓ *according to all which I was preaching to you, so have I conducted myself* (Ad. Ap. 41:3).

(3) ܐܝܟ ܕܐܝܬ ܠܗ ܥܢܐ ܡܢ ܟܠ ܥܕܪܗ ܗܝ ܕܐܒܕܬ ܗܝ ܥܢܐ *the sheep, which from the whole flock was lost, for it does the shepherd care* (Aphr. 142:10).

Rem. ܥܠ ܝܫܘܥ ܟܬܝܒ ܐܦ ܗܟܢܐ *concerning Jesus it is further so written* (Aphr. 112:9).

5. ܗܫܐ ܬܒܪܘ ܩܪܢܘܗܝ ܕܬܝܠܐ *now are the ram's horns broken* (Aphr. 83:20); ܘܐܬܪܦܐ ܕܠܐ ܟܣܝܐ ܗܘ ܐܬܐܣܝ ܠܗ *and the wound of him who is not ashamed is healed* (Aphr. 136:3). (So Aphr. 449:15).

6. ܘܐܢܬ ܨܒܐ ܕܬܕܥ ܗܠܝܢ ܡܠܬܐ ܕܝܢ *and thou wishest to learn this very thing* (J. S. 7:22); ܐܠܐ ܗܢܐ ܠܐ ܥܒܕ ܠܗ ܡܕܡ ܫܦܝܪ *but this one, nothing despicable has been done by him* (Lk. 23:41); ܐܢܬ ܡܢ ܐܢܬ *thou—who art thou?* (John. 1:19); ܐܢܐ ܐܡܪ ܠܟܘܢ ܗܟܢܐ *but I, I say this to you* (Ded. 1:23); ܐܢܬ ܒܪܟ ܐܬ ܗܘ *do thou bless him* (Did. 2:13); ܢܬܐ ܢܫܬܕܠ ܠܗ *we will persuade him* (Mt. 23:14).

A noun or pronoun, called the Nominative Absolute, is often put for emphasis at the beginning of a sentence, its grammatical position and case being assumed generally by a pronoun agreeing with it in gender and number. Sometimes the noun, or pronoun, to be emphasized, is itself repeated.

1. The logical subject of the sentence may be put first.

2. The logical object may be put first: (1) the noun without, the pronoun with Lomadh; (2) the noun with Lomadh, the pronoun suffixed to the verb; (3) both with Lomadh.

3. The logical subject is often resumed by ܗܘ or ܗܝ, especially when the latter is equivalent to the copula.

4. The nominative absolute is often the logical object of a preposition,

(1) expressed, or (2) understood. The object is emphasized when the demonstrative pronoun is used after the preposition instead of the pronominal suffix, *see* (3).

Remark—The preposition may be used before the noun placed first in the sentence as well as before the pronoun, which assumes the usual grammatical position of the noun.

5. The nominative absolute is often the logical genitive after a noun, its grammatical place being assumed by a pronominal suffix.

6. The same rules that are true of the noun are true also of the pronoun when in the nominative absolute.

§ 96. The Genitive.

The Genitive relative may be expressed:

I. By the construct state.

II. By means of the relative pronoun ܕ.

III. By means of the pronominal suffix and the relative pronoun ܕ.

IV. By means of the preposition ܠܟ.

I. Construction or Annexion.

1. *a.* ܒܥܠܙܒܘܒ *Beelzebub* (Mt. 13:28); ܒܪ ܐܢܫ *son of man* (John. 2:25); ܒܓܠܝܐ *openly* (Bar Heb. Sch. Mor. 1:23); ܫܘܕ ܒܝܫܐ *suspicion* (1 Tim. 6:4); ܙܢܝ ܕܟܪ *sodomites* (Dit. 1:21).

b. ܬܘܕܟܣܐ ܕܣܝܡܝܐ *orthodoxy;* ܣܘܢܬܟܣ *συλλειτουργος Athan.* (Fest. Lett. 25:7); ܛܒ ܠܒ *εὐπαθοῦντες* (Ps. 91:15 Hex.[Nöl.]).

2. *a.* ܐܬܪܬܐ ܕܡܠܟܐ *palace* (Bar Heb. Sch. Mor. 1:14); ܦܪܝ ܡܪܝܪܐ *bitter fruits;* ܡܕܝܢܬܐ ܕܡܠܟܐ *capital city* (J. S. 12.2); ܛܘܪ ܙܝܬܐ *mount of Olives* (Mt. 26:30); ܡܠܟܐ ܕܥܬܐ *counsellor* (Rom. 11:34).

b. ܚܣܪ ܡܥܢ *wanting of mind* (Gal. 3:1); ܥܒܕ ܟܣܦ *a slave bought for silver* (Ex. 12:44); ܚܠܝܢ ܕܪܚܡܐ *sick of love* (Song of Songs 2:5).

Rem. ܫܦܝܪ ܐܝܬܝܘ *beautiful in countenance* (Gen. 12:11); ܫܠܝܛ ܒܢܦܫܗ *ruling over himself* (Sp. Syr. 19:8).

3. ܡܢ ܩܕܡ ܦܪܕܝܣܐ *from the east of Paradise* (Gen. 3:24); ܒܫܦܪܐ *at sunrise* (Mk. 1:32); ܐܪܡܠܬܐ ܣܓܝܐ *many widows* (Lk. 4:25); ܟܡ ܝܘܡܬܐ *a few days* (John. 2:12); ܒܝܕ ܢܒܝܐ *through the prophet* (Mt. 27:9); ܩܕܡ ܟܢܫܬܐ *before the assembly* (Mt. 27:24); ܒܫܡ ܐܒܐ *in the name of the father* (Mt. 28:19); ܒܪܚܡܐ (J. S. 2:15).

4. (1) ܡܠܟܝ ܫܠܡ *king of Salem* (Gen. 14:18); ܚܛܗܬܗܘܢ *their sins* (Gen. 18:20); ܐܢܬܬ ܩܪܝܒܗ *the wife of his neighbor* (Did. 1:19); ܢܦܫܟ *thy soul* (J. S. 2:17); ܚܟܡܬܗ *his wisdom* (J. S. 4:8).

(2) ܕܚܠܬܐ ܕܐܠܗܐ *fear of God* (Acts 9:31); ܚܒܪܐ ܕܫܠܡܐ *for the love of peace* (J. S. 90:5); ܕܚܠܗ *fear of him* (Sp. Syr. 2:25); ܚܒܐ ܕܟܣܦܐ *the love of silver* (1 Tim. 6:10); ܚܒܐ ܕܐܬܬܗ ܥܠ ܠܒܗ *the love for her entered his heart* (Sind. 4:10).

Rem. 1.—ܗܫܐ ܥܠܬ ܠܡܒܕܘܬܐ *now the cause of the destruction* (Ephr. II. 124:3 [Nöld.]); ܓܒܪ ܚܝܠ ܗܘܐ *he was a hero of strength* (Judges 11:1).

Rem. 2.—ܣܦܪܐ ܕܐܝܓܪܦܐ ܕܡܬܩܪܝܢ *βιβλία ἀναγεγράμμενα* (James of Edessa Z. D. M. G. XXXII, p. 488.9); ܒܝܫ ܚܝܐ *living miserably* (Jul. 112:13 [Nöld.]); ܪܚܡܢܐ ܕܐܠܗܐ *God-loving* (J. S. 1:1).

Rem. 3.—ܒܬܡܘܙ ܘܒܐܝܪ ܕܝܪܚܐ *in the month of Haziron and of Tammuz* (J. S. 40:10).

The genitive relation, called construction or annexion, is denoted by a noun in the construct state (*see* § 76), followed by a noun in the emphatic state. The following varieties may be noted.

1. Where two, or more, words form together but one idea, as (*a*) in compound words, and (*b*) in translations of a single Greek word.

2. Where the first word has a main idea which the second limits as to quality, origin, possession, designation &c. The first may be (*a*) a noun, or (*b*) an adjective:

Rem.—A preposition may come between the adjective and the noun.

3. Where the second noun has the main idea, which the first limits as to time, place, quantity, manner &c. Many compound prepositions are used in this construction.

4. Where two words have distinct ideas of equal value, we have (*a*) the subjective genitive, (*b*) the objective genitive.

Rem. 1.—A particle, or enclitic verb, occasionally comes between the two nouns in construction.

Rem. 2.—A participle may be in construction with an adverb, or with a governed noun preceded by ܠܟ.

Rem. 3.—A noun in the construct may have two nouns after it. Generally, however, in such cases the relative ܕ is employed.

§ 97 A.

II. The Genitive with ܕ.

1. ܢܒܝܐ ܕܓܘܕܐ *ψευδοπροφηται* (Mt. 24:24).

2. ܡܠܟܘܬܐ ܕܫܡܝܐ *the kingdom of heaven* (Mt. 13:11); ܒܐܪܥܐ ܕܟܠܕܝܐ *in the land of the Chaldeans* (Julianos 6:1); ܛܘܪܐ ܕܙܝܬܐ *the mount of Olives* (Mt. 21:1); ܪܘܚܐ ܕܩܘܕܫܐ *the Holy spirit* (Mt. 28:19); ܥܝܕܐ ܕܦܨܚܐ (Mt. 2:1); ܥܝܕܐ ܕܦܨܚܐ *the Passover* (John. 13:1).

3. ܫܢܝܢ ܐܠܦ ܗܠ ܫܬ̈ܐ 6000 *years* (Aphr. 36:20); ܩܒܐ ܕܦܘܠܐ *a kab of beans* (J. S. 34:20).

4. ܫܘܒܚܗ ܕܐܠܗܐ *the glory of God* (John. 11:4); ܒܐܘܪܚܬ ܚܛܝܐ *in the way of sinners* (Mt. 5:10); ܡܨܪܦܬ ܒܢܝܢܐ *expenditures for the building* (J. S. 81:18); ܥܠ ܡܫܘܚܘ ܕܦܓܪܗܝ *on account of the leanness of their bodies* (J. S. 37:1); ܐܘܪܚܐ ܕܐܝܠܢܐ *the way to the tree* (Gen. 3:24).

Rem. 1.—ܒܥܕܢ ܣܘܦܗ ܕ ܚܝܐ *at the time of the end of his life* (J. S. 91:15), ܐܚܕ̈ܐ ܕ ܪܥܒܐ ܘ ܕ ܡܘܬܢܐ *afflictions of locusts and famine and pestilence* (J. S. 40:16). See, also, J. S. 92:11; Did. 1:5. ܒ ܫܡܝܐ ܘ ܒ ܐܪܥܐ (Gen. 2:4). See, also, Gen. 30:37; Mt. 26:28. ܒ ܟܬܒ ܗ ܕ ܚܝܐ *thy book of life* (Ps. 69:28); ܒ ܚܛܗ ܘ ܒ ܐܒ̈ܗ ܕ ܝ *my sin and that of my fathers* (Legends of St. Mary [Ms.] p. 9:1); ܒ ܡ̈ܠ ܕ ܡ̈ܪܢ ܘ ܕ ܡ̈ܫܝܚܗ *the words of our Lord and of his Messiah* (J. S. 46:7); ܒ ܢܦ̈ܫ ܗ ܘ ܒ ܦ̈ܓܪ ܗ *sufferings of his soul and of the body* (Overbeck 175:26).

Rem. 2.—ܒ ܒ̈ܗܡܬ ܐ ܕ ܟܠ ܒ̈ܣܪ *any flesh of an animal* (Sp. Syr. 7:26); ܒ ܟ ܚܝܠ ܕ ܪ̈ܘܡ̈ܝ ܐ *from all the power of Rome* (Did. 75:6); ܒ ܠ ܐ ܐ̈ܝܬ ܐ ܕ ܐ̈ܝܟ ܐ *born without marriage* (Overbeck [Nöld. § 206]).

Rem. 3.—ܒ ܣ̈ܘܟ ܐ ܕ ܫ̈ܠܡܘܢ *Solomon's porch* (John. 10:23); ܒ ܝܬ ܠ ܚܡ ܐ ܕ ܝ̈ܗܘ̈ܕܐ *Bethlehem Judah* (Mt. 2:1); ܒ ܛ̈ܠ ܐ ܕ ܥ̈ܘܬܪ̈ܐ *the deceitfulness of riches* (Mt. 13:22).

Rem. 4.—ܒ ܟ̈ܠ ܐ ܕ ܡ̈ܠܬ ܐ ܕ ܡ̈ܘܬ ܐ *any cause whatsoever of death* (Ad. Ap. 12:13); ܒ ܡ̈ܛ ܐ ܕ ܐ̈ܠ ܗ ܗ ܕ ܝ̈ܢ ܐ ܕ ܡ̈ܪ ܐ ܕ ܚ̈ܟ ܐ ܕ ܢ̈ܦ̈ܫ ܐ *because the divine teaching is the seal of the mind* (Sp. Eph. Syr. Overbeck p. 22:6).

By means of the relative ܕ, all the varieties of the genitive mentioned under I. may be expressed, ܕ being in apposition with the noun preceding it, and in construction with that which follows.

Rem. 1.—The construction with ܕ is usual where there are two or more genitives. Where two or more genitives are dependent on one noun, the first may be in construction, the second with ܕ, though usually both, or all, have ܕ.

Rem. 2.—The first noun is occasionally found in the absolute state, or even the construct.

Rem. 3.—This is the construction used with foreign and indeclinable nouns, *see* § 86. 6.

Rem. 4.—Sometimes a word comes between the first noun and the relative, *see* B. Rem. 2.

§ 97 B.

III. The Genitive relation denoted by the pronominal suffix and ̣.

ܒܥܘܕܐ ܒܠܒ̣ܗ *in the heart of the earth* (Mt. 12:10).

ܥܒ̣ܕ̈ܘܗܝ ܕܡܫܝܚܐ *the works of Messiah* [lit. *The works of him who is Messiah*] (Mt. 11:2).

ܣܛܢܐ ܕܡܫܝܚܐ *the reproach of Christ* (Heb. 11:26).

ܕܚܠܬ̣ ܡܪܝܐ *the fear of the Lord* (Did. 1:8).

Rem. 1.—ܐܘܕܢ̣ ܝܡܝܢܐ *his right ear;* ܡܠܟܘܬ̣ܗ ܕܥܠܡ̣ *his eternal kingdom* (Did. 1:5).

Rem. 2.—ܠܡ̣ܪܗ̣ ܕܚܠܬ̣ *for the fear of God* (Sp. Syr. 2:26); ܐܒ̣ܐ ܗ̣ܘܐ ܠܝܬ̣ܝܡ̈ܐ *for he was the father of the orphans* (Overbeck 207:19); ܐ̣ܢ ܐ̣ܢܬ̣ ܒ̣ܪ̈ܗ ܕܐ̣ܠܗ̣ *if thou be the son of God* (Mt. 27:40); ܘܗ̣ܘ ܒ̣ܥܠ ܚܒ̣ܪ̈ܘܬ̣ܐ *and he was, moreover, a companion of the sorrowing* (Ov. 207:2); ܗ̣ܢܐ ܗ̣ܘ ܒ̣ܪ̈ܗ ܕܐ̣ܠܗ̣ *this was the son of God* (Mt. 27:55).

Rem. 3.—ܒ̣ܗ̣ܕܐ ܡ̣ܛܠ ܗ̣ܕܐ *because of this* (J. S. 11:19). (But Sp. Syr. 2:11 ܒ̣ܗ̣ܕܐ ܡ̣ܛܠ).

Rem. 4.—ܒ̣ܥܘܠ̣ܡ̣ ܐ̣ܪ̈ܥܐ *in all the earth* (Lk. 4:25); ܟ̣ܠ̣ ܚ̣ܝܠ̣ܗ̣ *his whole army* (J. S. 10:12); ܕ̣ܝܢ̣ ܗ̣ܝܡ̣ܢ̣ܘܬ̣ܐ ܕ̣ܟ̣ܠ̣ *of our whole faith* (Aphr. 6:16).

When the second noun is determinate, the first often takes a pronominal suffix, agreeing in gender and number with the second noun. The second noun is really in apposition with the pronominal suffix of the first.

Rem. 1.—When the clause with ؟ is an adjective clause, limiting the noun and not the pronominal suffix, it is treated as a nominal sentence, of which ؟ is the subject and the noun, substantive or adjective, is the predicate. If this predicate is an adjective, it is in the absolute state and agrees with its antecedent in gender and number, *see* § 79. 2.

Rem. 2.—One, or two words, especially particles, pronouns, enclitic copulas may come between the pronominal suffix and the relative, *see* A, Rem. 4.

Rem. 3.—A preposition may take this construction.

Rem. 4.—ܟܠ *all,* takes the pronominal suffix agreeing in gender and number with the following noun. The noun, however, is put in direct apposition with the suffix, ؟ being omitted.

§ 98.

IV. Genitive with Prepositions.

1. ܗܘܬ ܒܢܬܐ ܕܡܠܟܐ ܕܗܘܢܐ *she was among the women belonging to the king of the Huns* (J. S. 19:6); ܗܕܡܝ ܕܪܓܠܝ *a stool for thy feet* (Acts 2:35); ܫܡܥܢ ܠܗ *composed by him* (J. S. 51:18); ܠܕܘܝܕ *by David* (Ps. 3 *heading*).

Rem.—ܡܫܠܡ ܗܝܡܢܘܬܢ *finisher of our faith* (Heb. 12:2); ܦܬܓܡܐ ܕܩܘܣܛܢܛܝܢܘܦܠܝܣ *the conquest of Constantinople* (Kirsch, Chrest. 136:1).

2. ܩܒܠ ܫܢܝܐ ܒܗܘܢ ܕܪܫܐ *he seized five of their chiefs* (J. S. 82:22); ܚܕ ܡܢ ܐܢܫܐ ܕܚܝܠܐ *one of the generals* (J. S. 59:13); ܬܪܝܢ ܡܢܟܘܢ *two of you* (Mt. 18:19).

1. The genitive of possession and of the author may be expressed by the preposition ܠ.

Rem.—Verbal and some other nouns govern another noun in the accusative, the construction being equivalent to our genitive relation.

2. The partitive genitive is expressed by means of the preposition ܡܢ.

§ 99. The Adjective.

1. ܢܗܝܪ̈ܐ ܪ̈ܒ̈ܐ *great lights* (Gen. 1:16); ܫܘܒ̈ܚ̈ܐ ܪ̈ܒ̈ܐ *great praises* (J. S. 1:5); ܢܗܝܪ ܪܒ *great light* (Gen. 1:16); ܒܝܫܐ ܪܒܐ *great shame* (J. S. 1:6); ܪܘܚܐ ܪܒܐ *great wind* (Jon. 1:4); ܐ̈ܬ̈ܘܬ̈ܐ ܪ̈ܒ̈ܐ *great signs* (Mt. 24:24); ܪܘܚܐ ܛܥܝܬܐ *an erring spirit* (Is. 19:14); ܪ̈ܘܚ̈ܐ ܛܥ̈ܝ̈ܬ̈ܐ *erring spirits* (1 Tim. 4:1).

Rem. 1.—ܡܬܠܐ ܐܚܪܢܐ *another parable* (Mt. 13:24); ܣ̈ܓ̈ܝ̈ܐ *many things* (Sp. Syr. 6:6); ܙܒܢܐ ܙܥܘܪܐ *a little time* (Rev. 12:12); ܫܝܬ ܒܪ ܢܘܫ (Gen. 5:7); ܡ̈ܣ̈ܕ̈ܐ ܩ̈ܕ̈ܡ̈ܝ̈ܬ̈ܐ *the first foundation* (Sp. Syr. 49:29); ܗܫܐ ܣܪܓܝܘܣ ܬ̈ܒ̈ܝ̈ܥ̈ܐ *now the excellent Sergius;* ܡܪܝܡ ܩ̈ܕ̈ܝ̈ܫ̈ܬ̈ܐ *holy Mary* (Aphr. 180:2); ܗܫܐ ܝܥܩܘܒ ܬ̈ܒ̈ܝ̈ܥ̈ܐ *now the honored Jacob.*

Rem. 2.—ܬ̈ܠ̈ܬ̈ܐ ܓ̈ܒ̈ܪ̈ܐ ܗ̈ܠ̈ܝ̈ܢ *these three righteous men* (Aphr. 454:3); ܝܘܡ ܚܕ *day one* (Gen. 1:5); ܫܒܥ ܦ̈ܪ̈ܘ̈ܬ̈ܐ ܫ̈ܡ̈ܝ̈ܢ *seven fat kine* (Gen. 41:18).

Rem. 3.—ܥܡܗ ܟ̈ܢ̈ܫ̈ܐ ܣ̈ܓ̈ܝ̈ܐ *a great company with him* (Mt. 26:47); ܛܒ̈ܐ ܗ̈ܢ̈ܐ ܓ̈ܡ̈ܪ̈ܐ ܛ̈ܒ̈ܐ *for this is a good thing* (Sp. Syr. 1:20); ܪ̈ܘ̈ܚ̈ܗ ܩ̈ܕ̈ܝ̈ܫ̈ܐ *his Holy spirit* (Did. 1:6); ܨ̈ܒ̈ܝ̈ܢ̈ܟ ܛ̈ܒ̈ܐ *thy energetic will* (J. S. 2:1).

Rem. 4.—ܕ̈ܡ̈ܗ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܘܝ̈ܩ̈ܪ̈ܐ *his pure and precious blood* (Did. 1:7); ܫ̈ܬ̈ܘ̈ܬ̈ܐ ܥ̈ܡ̈ܝ̈ܩ̈ܬ̈ܐ ܘܚ̈ܙ̈ܝ̈ܢ̈ܬ̈ܐ *sad and melancholy tales* (J. S. 5:9).

2. ܛܒ̈ܐ ܗ̈ܘ̈ܐ *that it was good* (Gen. 1:3); ܪ̈ܘ̈ܚ̈ܐ ܕ̈ܐ̈ܠ̈ܗ̈ܐ ܡ̈ܪ̈ܚ̈ܦ̈ܐ ܗ̈ܘ̈ܐ *the spirit of God was brooding* (Gen. 1:2); ܘܚ̈ܝ̈ܬ̈ܐ ܗ̈ܘ̈ܐ ܡ̈ܚ̈ܟ̈ܡ̈ܐ *and the serpent was cunning* (Gen. 3:1); ܟ̈ܠ̈ ܡ̈ܕ̈ܡ̈ ܛ̈ܒ̈ܐ ܗ̈ܘ̈ܐ *anything that was good* (J. S. 2:17); ܗ̈ܘ̈ܝ̈ܢ̈ ܫ̈ܪ̈ܝ̈ܪ̈ܝ̈ܢ̈ *that they are true* (J. S. 5:12); ܕ̈ܡ̈ܢ̈ ܩ̈ܪ̈ܝ̈ܢ̈ ܐ̈ܘ̈ ܫ̈ܡ̈ܥ̈ܝ̈ܢ̈ *those that read or hear* (J. S. 5:12).

Rem. 1.—ܐܢܐ ܡܗܝܡܢ *I believe* (John. 9:38); ܐܢܐ ܒܛܝܚ *I rely* (J. S. 4:2).

Rem. 2.—ܬܬܦܬܚ ܥܝܢܝܟ *your eyes shall be opened* (Gen. 3:5); ܐܬܒܠܥ ܢܗܝܪܗ ܒܢܗܝܪܐ ܕܫܡܫܐ *absorbed is their light in the splendor of the sun* (Aph. 434:21).

Rem. 3.—ܕܟܝ ܥܝܢܐ *who had been blind* (John. 9:13); ܚܢܢ ܩܐܡܝܢ *we are upright* (Gen. 42:11); ܗܐ ܗܘ ܫܠܝܚܐ ܕܫܪܪܐ *truly this is the apostle* (Addai Apost. 34:8).

1. The adjective, or participle, when used in an attributive sense, follows the noun which it modifies and agrees with it in gender, number and state.

Rem. 1.—The adjectives ܐܚܪܢܐ *other*, ܣܓܝ *much*, ܙܥܘܪ *little, few*, often precede their nouns; as, also, do other adjectives occasionally, especially words of praise or blame.

Rem. 2.—Occasionally, the noun and adjective do not agree as to state.

Rem. 3.—One, or more words, may occur between the noun and its adjective. The pronominal suffix occurs regularly between the noun and adjective.

Rem. 4.—More than one adjective may limit the same noun.

2. When the adjective or participle is predicative, it agrees with its antecedent in gender and number, but is generally in the absolute state. It usually follow the subject noun. But:—

Rem. 1.—The predicate precedes the plural pronoun which becomes enclitic.

Rem. 2.—Sometimes when emphatic the predicate precedes the subject noun.

Rem. 3.—When the definiteness of the predicate is to be emphasized, it is put in the emphatic state. The predicate is emphatic also in nouns which have no absolute state. § 86. 17 (2).

§ 100. Comparative and Superlative.

1. ܚܝܟܡ ܡܢ ܟܠ ܚܝܘܬܐ ܕܒܪܐ *subtler than any beast* (Gen. 3:1).

ܐܚܒܬ ܠܝ ܡܢ ܢܦܫܟ *more than thyself thou hast loved me* (J. S. 2:14).

ܡܢ ܬܪܬܝ ܪܒܘܬܐ ܕܐܢܫܐ *more than* 120000 *men* (Jon. 4:11).

? ܫܝܢ ܐܢܝܢ—ܡܢ ܐܠܝܢ *more are these than those* (J.S. 80:4).

ܠܡܢܗ ܕܚܝܫܘ ܠܐ ܡܢ ܒܪܝܬܗ *they worshipped the creatures more than their Creator* (Rom. 1:25).

Rem. 1.—ܪܒ ܡܢܝ *too great for me* (J. S. 3:8).

ܙܥܘܪ ܡܢ ܚܛܗܐ *too young for sins* (Aphr. 221:12).

Rem. 2.—ܫܝܒ ܡܢ ܡܫܟܚ *too old to beget* (Sp. Syr. 11:8).

ܪܒ ܡܢ ܠܡܫܒܩ *too great to forgive* (Gen. 4:13).

ܛܒ ܠܝ ܡܘܬܗ ܡܢ ܚܝܘܬܗ *it is much better for me to die than to live* (Jon. 4:3).

Rem. 3.—ܚܘܪܝܢ ܡܢ ܚܠܒܐ *they are whiter than milk* (Lam. 4:7).

ܣܡܝܩܝܢ ܡܢ ܬܠܓܐ *they are purer than snow* (Lam. 4:7).

Rem. 4.—ܢܗܘܐ ܒܫܒܐ ܕܕܝܢܐ ܠܛܘܪܐ ܘܨܝܕܘܢ ܡܢ ܐܢܬ *It will be more tolerable for Tyre et Sidon in the day of judgment than for you* (Mt. 11:22).

ܛܒ ܠܗ ܠܡܬ ܡܢ ܟܦܢܘܬܐ ܕܢܦܫܐ ܡܢ ܣܓܝ ܡܐܟܠܐ ܕܡܥܟܪ ܢܦܫܐ *It is better to die of hunger than by much food to obscure the soul* (Anal. syr. 7:2). ܛܒ ܠܡܘܬ ܡܢ ܕܐܒܕ—ܐ ܠܡܐ ܕܐܒܕ *It is better to die &c. rather than to perish* (J. S. 65:12).

Rem. 5.—ܣܓܝܐܝܗܝ ܕܡܫܡܫܢܝ ܡܢ ܡܢܝܢܐ *his servants are innummerable* (St. Ephrem on Dan. 7:10). (*See* Duval § 366 g.)

2. (1) ܗܕܐ ܗܘ ܦܩܕܐ ܪܒܐ ܘܩܕܡܝܐ ܕܦܘܩܕܢܐ *this is the greatest and the first commandment* (Mt. 22:38); ܙܥܘܪ—ܙܥܘܪܐ *least—greatest* (Mt. 5:19); ܐܢܐ ܐܢܐ ܙܥܘܪ ܫܠܝܚܐ *I am least of the apostles* (1 Cor. 15:9); ܓܒܪ ܪܒ ܘܝܩܪ *most excellent of men* (J. S. 1:1).

(2) ܐܝܢܐ ܦܩܕܢܐ ܪܒ ܒܢܡܘܣܐ *which commandment is greatest in the law?* (Mt. 22:36); ܙܥܘܪ ܒܝܬ ܝܗܘܕܐ *least among the kings of Judah* (Mt. 2:6).

(3) ܟܠ ܡܢ ܟܠ ܡܟܬܐ *the greatest of all plagues* (Eph. 1:204c); ܐܢܬ ܗܘ ܕܫܪܝܪ ܡܢ ܟܠ ܒܢܝ ܐܢܫܐ *Thou art the most wicked and the worst of men* (Act. Martyr. 223).

(4) *a.* ܡܠܟܐ ܕܡܠܟܐ *king of kings* (Rev. 17:14); ܥܒܕ ܥܒܕܝܐ *servant of servants* (Gen. 9:25); ܩܕܫ ܩܕܫܝܢ *holy of holies* (Ex. 26:33).

b. ܚܪܝܪܘܬܐ ܕܚܪܝܪܘܬܐ *perfect liberty* (Anal. syr. 49:21).

(5) ܪܫ ܡܠܐܟܐ *archangel* (1 Thess. 4:16); ܪܫ ܚܕܘܬܝ *my chief joy,* (Song of Songs 4:14); ܣܓܝ ܠܚܕ *exceeding great* (Jon. 3:3); ܛܘܪܐ ܪܒܐ *mighty mountains* (Ps. 36:6).

1. The comparative of adjectives is expressed by the simple adjective with ܡܢ. The comparative idea may be strengthened by the use of such adjectives as ܣܓܝ, ܝܬܝܪ and ܝܬܬ.

Rem. 1.—ܡܢ may sometimes be translated by "*too*".

Rem. 2.—ܡܢ in the sense of "*too*" or "*than*" is frequently used before an infinitive with the relative § 120. 1 (6).

Rem. 3.—ܡܢ is sometimes used in a comparative sense after verbs.

Rem. 4.—ܐ and ܘ are sometimes used instead of ܡܢ.

Rem. 5.—The construct state of an adjective is occasionally found before ܡܢ.

2. The superlative degree may be expressed:

(1) By a determinate noun *i. e.* a noun in the emphatic or construct state.

(2) By means of the preposition ܒ.

(3) By means of ܟܠ ܡܢ.

(4) *a.* By means of a noun in the singular in the genitive relation with the same noun in the plural; or (*b*) by means of a noun limited by an adjective from the same root.

(5) By means of ܪܫ *chief;* and *perhaps,* in a few cases, by means of ܐܠܗܐ *God.*

§ 101. The Personal Pronoun.

A. AS SUBJECT OR COPULA.

1. (1) ܐܢܐ ܗܘ ܢܛܪ ܠܐܚܝ ܐܢܐ *am I my brother's keeper?* (Gen. 4:9).

ܐܢܐ ܙܟܝ ܐܢܐ *I am guiltless* (Job. 33:9).

ܐܢܬ ܐܠܗܐ *thou art God* (Addai 3 ult.).

ܥܡܟ ܚܢܢ *thy people are we* (Aphr. 448:9).

Rem.—ܫܐܠܝ *I ask* (Eph. 3:13)

ܚܝܒ ܗܘ *he is a debtor* (Gal. 5:3).

(2) ܐܦ ܐܢܘܢ ܢܚܝܘ *ye shall live also* (John. 14:19).

ܗܘ ܢܫܘܦ ܒܪܫܟ *he shall bruise thy head* (Gen. 3:15).

ܐܬܬܟܫ ܗܘ *and he himself was taken* (Jos. St. 10:12).

ܗܘ ܩܕܝܫ ܗܘ *now Ḳawid himself* (Jos. Sty. 19:4). (*See also* Rom. 14:9; Ephes. 4:20; Acts 19:15; Lk. 3:14; Spic. Syr. 1:7).

(3) ܢܦܩ ܣܝܚܘܢ ܠܩܒܠܢ ܟܠ ܥܡܗ ܗܘ *Sihon went out to meet us, he and all his people* (Deut. 2:32); ܢܦܠ ܐܢܬ ܘܝܗܘܕܐ ܥܡܟ *that thou shouldest fall thou and Judah with thee* (2 King 14:10). (*See also* Deut. 5:14, 12:7; Gen. 6:18, 13:1).

2. (1) ܐܠܐ ܕܐܡܪܝܢܢ *but we say* (Jos. Sty. 42:19).

ܐܢܬܘܢ ܒܝ ܘܐܢܐ ܒܟܘܢ *and ye are in me and I am in you* (John. 14:20).

ܐܢܬ ܚܕ ܡܢܗܘܢ *thou art one of them* (Matt. 27:73).

Rem. 1.—ܐܢ ܒܥܐ ܐܬ ܠܡܕ *If to learn thou art willing* (Spic. Syr. 1:15).

ܡܛܠ ܗܠܝܢ ܚܛܐ ܫܠܡܘܢ *because of these things Solomon sinned* (Neh. 15:26).

ܘܐܢ ܗܢܐ ܡܠܬܐ *and if this word* (Spic. Syr. 2:5).

ܡܠܠ ܗܘ *he has spoken* (Aphr. 5:1).

ܐܠܐ ܢܩܝܡ ܐܢܚܢ ܢܘܡܤ *but the law we are establishing* (Rom. 3.31).

Note.—ܠܡܥܒܕ ܗܢܐ ܕܒܪ *this to do* (Jos. Sty. 3:32).

ܟܕ ܐܬܐ ܗܢܐ ܠܐܢܛܝܟ ܗܘ *when this one came to Antioch* (Jos. Sty. 13:1). (*See also* Jos. Sty. 12:11, 7:22).

Rem. 2.—ܙܥܪ ܗܘ ܕܐܝ *that is Zoar* (Gen. 14:8).

ܩܪܝܬܐ ܗܝ ܕܓܒܪܐ ܒܪ ܚܒܪܘܢ *in the city of giants i. e. Hebron* (Gen. 23:2).

ܐܕܘܡ ܗܝ ܥܣܘ *Esau i. e. Edom* (Gen. 36:19; Comp. 36:43).

Note.—ܢܒܘ ܒܥܠ ܗܘ ܕܓܕܥܘܢ *Nedubaal, that is Gideon rose up early* (Jud. 7:1).

2. (2) ܐܢܐ ܗܘ ܝܫܘܥ *I am Jesus* (Acts 22:8).

ܐܢܬ ܗܘ ܡܫܝܚܐ *Art thou the Christ* (Luke 22:67).

A. The personal pronoun may be used separately (*compare* § 95:1).

1. (1) As the subject of a nominal sentence.

Rem.—The pronoun often coalesces with the preceding participle or adjective, *see* § 35. 2.

(2) In verbal sentences to emphasize the subject. It may then often be translated by "*self*".

(3) If a second subject follows the verb the subject contained in the verbal form is emphasized by the corresponding personal pronoun.

2. It is used as a kind of copula, *see* § 130. 1 (2).

(1) Agreeing in person, number and gender with the subject.

Rem. 1.—(*comp.* § 95. 4) Here belongs the use of ܗܘ without agreement of gender or number for the putting of special emphasis upon the word which precedes it.

Note.—Sometimes the pronoun precedes the word. It is then equivalent to the article.

Rem. 2.—ܗܘ ܕܐ denotes "*that is*", "*id est*".

Note.—ܗܘ also is sometimes used for "*that is*".

(2) Agreeing in number and gender only with the subject.

B. AS SUFFIX.

1. (1) ܢܫܠܡܘܢܗܝ *that they should deliver it* (Jos. St. 56:1).

ܒܪܝܗܝ *created he him* (Gen. 1:27).

ܫܕܪܗ *he sent it* (Ad. 1:3).

ܚܙܘܗ *they saw him* (Ad. 2:10).

ܫܕܝܢܢܝ ܚܘܝܐ *the serpent beguiled me* (Gen. 3:13).

ܬܫܝܢܝܗ *thou shalt bruise him* (Gen. 3:15).

Rem. 1.—ܒܪܝܐ ܐܢܘܢ *created he them* (Gen. 1:27).

ܒܪܟ ܐܢܘܢ *he blessed them* (Gen. 1:28); ܠܐ ܩܒܠ ܐܢܐ ܒܗܘ *I will not accept them* (Mal. 1:13).

Rem. 2.—ܫܩܠ ܠܟܣܦܐ *he cast the silver* (Matt. 27:5).

ܩܛܥ ܠܐܘܕܢܗ ܕܐܝܠܘܣ *he cut off the ear of Illus* (Jos. St. 12:9).

ܦܩܕ ܠܬܠܡܝܕܐ ܕܒܚܪ *he had commanded the disciples* (Acts 1:2).

ܟܬܒܬ ܠܟ ܠܗܠܝܢ ܣܦܪܐ *I have written these narratives* (Jos. St. 20:17).

Rem. 3.—ܕܦܩܕ ܐܢܐ ܒܟ ܠܓܒܪܐ ܗܕܐ ܘܠܒܪܟ ܘܠܒܪ ܒܪܟ *which I am commanding thee and thy son and thy son's son* (Deut. 6:2).

Rem. 4.—ܘܗܘܐ ܩܕܡܝ *and he was before me* (John. 1:15).

ܐܙܠܘ ܒܬܪܗ *they went after her* (John. 11:31).

ܘܐܙܠ ܐܢܐ ܠܘܬ ܐܒܝ *and I go to my father* (Ad. 4:15; Acts 5:39; Acts 12:19, 10:26, 12:15; Rom. 1:22).

(2) ܬܐܟܠ *thou mayest eat of it* (Gen. 3:17).

ܕܐܠܦܟ *who showed thee* (Gen. 3:11).

2. (1) *a.* ܒܨܠܡܗ *in his image* (Gen. 1:27).

ܘܒܝܢ ܙܪܥܟ ܘܙܪܥܗ *and between thy seed and her seed* (Gen. 3:15).

ܚܝܝܟ *thy life* (Gen. 3:17).

b. ܠܕܟܪܢܐ *for a memorial of me* (Lk. 22:19).

ܕܚܠܬܐ ܩܕܡܘܗܝ *fear before him* (Ex. 20:20).

Rem. 1.—ܠܚܡܢ ܕܣܝܢ ܠܚܡ *our necessary bread* (Mt. 6:11; Mk. 16:14); ܡܢ ܙܢܝܘܬܟ ܕܐܙܠܬ *from thy whorish ways* (Ezech. 16:27).

Rem. 2.—ܒܛܘܪ ܩܕܫܗ *in his holy mount* (Ps. 87:1).

ܒܟܪܗ ܕܝܠܕܬ ܠܗ *her first born son* (Mt. 1:25, *so also* Mt. 3:17).

ܚܪܝܬܢ ܕܡܬܩܒܠ *our prevailing freedom* (Overbeck 21:20).

3. (1) ܥܡ ܗܕܐ ܥܕܢܐ *with this history* (Jos. Sty. 8:7).

ܥܠ ܬܚܘܬܗܘܢ *under their government* (Jos. Sty. 8:15).

ܒܗܢ ܝܘܡܬܐ ܗܠܝܢ *Now in those days* (Mat. 3:1).

(2) *a.* ܘܒܗܝ ܫܥܬܐ *and in the same hour* (Acts 3:7; Mt. 26:74),

ܒܗܘ ܡܠܬܐ *through the same word* (Overbeck 21:20); ܒܗܝ

ܕܘܟܬܐ *in the same place* (Luk. 2:8); ܥܠ ܗܘ ܡܠܬܐ *the same word*

(Matt. 26:44); ܐܬܐ ܠܗ ܒܗ ܒܝܘܣ *he met Illus* (Jos. Sty. 12:6).

b. ܠܐ ܝܕܥ ܐܢܐ ܒܗ ܓܒܪܐ *I know not the man* (Mat. 26:74).

ܠܐ ܐܢܫ ܢܩܛܠ ܠܗܠܝܢ ܕܐܢܐ ܫܕܪ *no man shall kill those*

whom I send; ܠܒܝܬ ܥܕܬܐ *to the feast.*

Rem.—ܡܢ ܐܓܪܐ ܗܘ *from the ship* (Acts 27:3).

ܥܡ ܡܫܝܚܐ *with Christ* (Rom. 6:8).

ܥܠ ܗܕܐ *on account of this* (Acts 9:21).

ܥܠ ܟܐܦܐ *over the stone* (Aphr. 6 ult.)

B. The pronominal suffixes are substituted for the independent pronoun in all oblique cases; except in the case of the third plural after verbs, where the enclitics ܐܢܘܢ and ܐܢܝܢ are used.

1. With verbs.

(1) The pronominal suffix is generally the direct object.

Rem. 1.—The 3rd person plural after verbs is either the independent personal pronoun or the pronominal suffix after Lomadh.

Rem. 2.—The pronominal suffix is often used after a verb to determine its object.

Rem. 3.—When a second object follows, the independent personal pronoun may be used to strengthen the suffix.

Rem. 4.—Preceded by ܠ, it forms the socalled ethical dative, which can rarely be translated into English. *See* § 124:5.

(2) Sometimes it is the indirect object.

2. With nouns.

(1) The pronominal suffix may be treated as a genitive (*see* §§ 96:98):

a. subjective when it is equivalent to an adjective or possessive pronoun.

b. objective.

Rem. 1.—In the genitive relation the pronoun is usually attached to the last noun, but sometimes to the first.

Rem. 2.—With adjectives, the pronominal suffix is attached to the noun.

3. With prepositions.

(1) The pronominal suffix is used with the preposition where the noun following it is definite.

(2) When ܕ and ܠ are used with a suffix they are repeated before the noun. In this construction

a. the suffix with ܕ sometimes denotes "*the same*", though generally it has the force of the definite article merely, *see also* § 107. 9.

b. the suffix with ܠ often has the sense of the definite article.

Rem.—The preposition ܥܠ with the pronominal suffix sometimes occurs before the same preposition followed by its noun.

ܒܠ and ܥܡ are used in the same way.

§ 102. The Demonstrative Pronoun.

1. ܗܵܕܵܐ ܙܒܢܵܐ *at this time* (Jos. Sty. 2:3).

ܗܵܠܹܝܟ ܐܬܘܼܬܹܐ *these signs* (Jos. Sty. 3:17).

ܒܗܵܕܵܐ ܡܠܬܵܐ *on account of this word* (Spic. Syr. 20).

ܒܗܵܠܹܝܟ ܥܒܼܕܹܐ *on account of these deeds* (Spic. Syr. 6:2).

ܗܵܕܵܐ ܙܒܢܵܐ *this time* (5:4).

2. ܗܵܕ ܗܘܼ ܡܵܪܝ ܗܘܿܫܥ *Hosea, that is "the Lord is Saviour"* (Bar Heb. Sch. M. 1:7).

ܗܵܕ ܗܘ ܦܓܪܝ *this is my body* (Matt. 26:26). *See* § 36:3.

3. ܗܘ ܕܗܘ ܒܠܚܘܕܘܗܝ ܕܦܩܕ ܠܗܘܢ ܕܢܥܒܕܘܢ *that that alone which was commanded them should they do* (Spic. Syr. 3:15).

ܗܘ ܕܝܢܐ ܕܥܠܡܐ ܕܐܬܐ *the judgement of the world to come* (Jos. Sty. 6:4).

ܥܕ ܙܒܢܐ ܕܡܬܦܩܕ ܒܝܕܥܬܗ ܕܠܐ ܡܛܥܐ *until the time decreed in His unerring knowledge* (Jos. Sty. 6:8). (*So* Jon. 4:49; Matt. 14:21 and Jos. Sty. 49:64, 5:16, 29:6).

Rem.—ܗܠܝܢ ܡܠܝ̈ܢ *these our words* (Aphr. 299:2).

ܒܝܕܥܬܗ ܕܠܐ ܡܫܬܟܚ ܗܘ *in his knowledge that which is unerring* (Jos. Sty. 6:8, 1:27).

4. ܗܢܐ ܕܝܠܟ *in comparison with this of thine* (Jos. Sty. 2:19).

ܗܢܐ ܕܝܠܟ *this of thine* (Sim. Stylites 331, Nöld.).

5. ܒܣܘܦܗ ܗܢܐ *at the end of it* (Addai 16:1).

ܥܠ ܗܢܐ ܕܒܪ *on account of this* (Jos. Sty. 11:19).

ܠܐܢܐ ܕܗܢܐ *for the sake of this* (Jos. Sty. 8:18).

6. ܒܗܢܐ ܝܪܚܐ ܒܗ *in the same month* (Jos. Sty. 58:6).

ܒܗ ܒܝܘܡܐ ܗܘ *and the same day* (John. 5:9).

ܒܗ ܒܡܕܝܢܬܐ ܗܝ *the same city* (Bar Heb. Sch. M. 1:13).

ܗܢܐ ܗܘ *the same* (Spic. Syr. 22:18).

7. ܕܐܫܬܡܥ ܗܘ *of him who has obeyed* (Spic. Syr. 5:2).

ܥܠ ܗܢܘܢ ܕܐܬܟܚܫ *those upon whom* (Spic. Syr. 12:2).

ܗܢܘܢ ܕܦܩܕܬ ܠܝ *those in which thou hast commanded me* (Jos. Sty. 1:2); ܕܢܡܣܪ ܠܝ ܗܘ *he who shall betray me* (Matt. 26:46); ܐܠܐ ܗܘ ܕܐܬܦܨܐ ܡܢ ܚܫܐ ܗܢܐ *but he who has been delivered from sufferings* (Overbeck 175:26).

Of the demonstrative pronoun it may be remarked.

1. As an adjective it may be placed either before or after its substantive.

2. Before the personal enclitic pronoun it generally coalesces into ܗܘ (ܗܝ ܗܢܐ)=*that is, this is*, see § 37. 3.

3. It is sometimes used like ܗܝ for distinction or emphasis, or as an article.

Rem.—A demonstrative may limit a noun in construction with pronominal suffix.

4. The demonstrative may be in construction with a personal pronoun.

5. The demonstrative may be used as a genitive.

6. "The same" is generally expressed by the demonstrative pronoun preceded by the personal pronoun. *See* § 107:9.

7. The demonstrative is used before the relative in the sense of "that which", "he who" &c. *See* § 104. 2, *Rem.* 1.

§ 103. The Interrogative Pronoun.

1. (1) مَنْ هُوَ أُمِّي وَمَنْ هُمْ إِخْوَتِي *who is my mother and who are my brethren?* (Matt. 12:48). مَا هٰذَا السَّلَامُ؟ *what is this salutation?* (Luke 1:29). مَنْ هُوَ الَّذِي يَخْدِمُ؟ *who would be he that ministered?* (Spic. Syr. 3:24).

(2) مَنْ أَنْتِ بِنْتُ *whose daughter art thou?* (Gen. 24:23).

(3) مَا كُنْتُمْ تَقُولُونَ *what were you saying?* (Spic. 1:5).

(4) مَا خَطِئُوا *in what have they sinned?* (Jos. St. 40·3).

(5) عَلَى مَنْ *on account of whom* (Jonah 1:7).

عَلَى مَا *on account of what* (Jon. 1:8).

Rem. 1.—مَا ضَيِّقٌ الْبَابُ *how strait is the gate* (Matt. 7:14).

مَا لَنَا وَلَكَ *what is that to us?* (Matt. 27:4).

مَا لِي وَلَكَ *what have I to do with thee?* (John. 2:4).

Rem. 2.—مَا اسْمُكَ. أَجَابَ وَقَالَ لَهُ *what is thy name? He saith to him Legion* (Lk. 8:30). (See also, Ex. 3:13; Jud. 13:17).

Rem. 3.—مَا مَلَأَ الشَّيْطَانُ قَلْبَكَ *what Satan hath filled thy heart?* (Barh. I. p. 184, l. 24 [Duv.]). مَنْ هُمُ الْمُلُوكُ الَّذِينَ *who are those kings?* (Chrest. Knös. p. 80 vers 10 [Duv.]).

Rem. 4.—عَلَى مَنْ مَا *of him whosoever had done it* (Jos. Sty. 76:17).

1. مَنْ "*who?*", مَنْ هُوَ (هُوَ مَنْ) "*who is?*", مَنِ, مَنَا, مَا "*what?*", مَا هُوَ "*what is?*" are used substantively and may stand:—

(1) As subject.
(2) As genetive.
(3) As object direct.
(4) As object indirect.
(5) After prepositions.

Rem. 1.—مَا sometimes means "*how*". It is used also in certain idiomatic phrases.

Rem. 2.—ܡܢ is equivalent to our "*what*" in the phrase ܡܢ ܫܡܟ "*what is thy name?*".

Rem. 3.—ܡܕܡ is in a few instances used as an adjective, and occasionally for persons.

Rem. 4.—ܕ ܡܢ or ܕ ܡܕ may denote "*whoever*", ܕ ܡܕܡ *whatsoever*. See § 107. 7 (4).

2. (1) ܥܡ ܡܢ ܐܬܥܨܒ *with whom was he grieved?* (Heb. 3:17); ܡܢ ܗܝ ܫܒܪܢ *for what is our hope?* (1 Thess. 2:19); ܡܢ ܕܡܢ ܢܦܩ ܩܕܡ *which of them should go out first?* (Jos. Sty. 26:1, see also 3:7).

(2) ܒܡܢ ܫܠܛܢ *by what authority?* (Matt. 21:23).

ܡܢ ܪܘܚܐ ܐܢܬܘܢ *of what spirit ye are* (Luke 9:55, see also Rev. 3:5); ܡܢ ܥܡܐ ܐܢܬ *from what people art thou?* (Jon 1:8).

(3) ܡܢ ܕܩܫܐ ܠܡ ܠܝ *those things which are too hard for* (*i. e. above*) *my strength* (Jos. Sty. 3:13).

ܡܢ ܕܗܘܐ ܫܠܡܢ *we surrendered to that which was* (Acts 27:15).

Rem.—ܡܢ ܕܡܬܦܢܐ ܥܠ ܠܘܬ ܡܢ ܕܦܢܐ ܠܘܬ *praying against* (*him*) *who is turned unto me* (Mal. 3:5).

(4) ܡܢ ܓܒܝܐ ܢܗܘܐ ܐܢܬܘܢ ܕܢܗܘܘܢ *what manner of persons ought ye to be?* (2 Heb. 3:11).

2. ܡܢ, ܡܢܐ, ܡܢܘ, "*who?*", "*which?*", "*what?*" may be used:—

(1) Independently or substantively.

(2) As an adjective.

Rem.—The personal pronoun sometimes comes between the adjective and the noun.

(3) In connection with ܕ to denote "*he who*". In this sense it is sometimes preceded by the demonstrative. Compare 1, Rem. 4.

Rem.—"*he who*", "*that which*" &c. are occasionally denoted by the interrogative alone. In such cases, the whole interrogative sentence is a substantive clause. § 135.

(4) ܡܢ ܐܝܟ means "*qualis*", "*what manner of?*"

§ 104. The Relative Pronoun.

1. (1) ܥܡܗ ܒܝܬ ܐܠܘܣ *they of the house of Illus* (Jos. St. 14:12).

ܐܝܟܢܐ ܕܡܬܩܪܐ ܒܫܡܗ ܕܝܕܥܬܐ *the tree which is called that of knowledge.*

ܕܩܨܪ ܠܩܨܪ *the things of Caesar to Caesar* (Mt. 22:21).

(2) ܕܡܪܝ ܐܢܚܢ *we are the Lord's* (Rom. 14:8).

ܕܫܡܐܠܐ ܗܢܘܢ ܕܡܢ *those who are the left's* (Spic. Syr. 12:6; 1 Cor. 3:23; John. 1:52).

(3) ܐܝܟ ܐܢܬ ܬܗܘܐ ܐܢܬܬܗ ܕܝܠܗܘܢ *whose wife shall she be of them* (Mk. 12:23; Gen. 32:17; Mt. 22:20).

(4) ܕܝܠܗܘܢ ܗܘ ܕܝܠܟܝ ܕܡܢ *it is their part that (namely) of those who read* (Jos. St. 5:12).

ܟܠ ܕܡܐ ܘܟܠ ܡܢܐ *such as clothes and utensils* (Jos. St. 35:4).

2. ܕܒܠܠܝܐ ܗܘ ܕܐܬܐ *which* (masc. sg.) *went up in a night* (Jon. 4:10).

ܕܠܐ ܝܕܥܝܢ *who* (masc. pl.) *know not.*

Rem.—ܕܐܬܬܝܗܒ ܒܗ *wherein was put* (Matt. 28:6).

ܕܠܐ ܥܒܕܬ ܒܗ *on which* (sg.) *thou hast not labored* (Jon. 4:10).

ܕܩܨܦ ܡܪܝ ܒܗ ܠܥܠ *against whom the Lord has raged* (Mal. 1:4).

ܐܢܬܘܢ ܡܒܥܝܢ ܠܗ ܕܐܢܬ *whom ye seek* (Mal. 3:1).

2. (1) See § 102. 7.

(2) ܕܗܘܐ ܪܫ ܐܝ ܕܐ ܕ *who was the chief of the island* (Acts 28:7).

ܐܝܬ ܐܢܫ ܕܥܒܕ ܠܢܦܫܗ ܗܝܡܢ *who have made themselves faithful* (Matt. 19:12).

Rem.—ܕܝܬܒ *he who sitteth* (Ps. II, 4).

ܕܥܡܗ *those who were with him* (Matt. 27:54).

ܕܡܩܪܒ *he who offers* (Mal. 2:12).

ܕܫܡܫܘ *those who served* (Mal. 3:18).

3. ܕܢܨܒܘ ܕܡܨܪܝܗܘܢ *they took charge of their expenses* (Jos. St. 38:12).

ܠܐ ܬܗܘܘ ܗܫܐ ܕܐܓܪ ܠܡܚܪ *do not then take thought for the morrow* (Matt. 6:34).

Rem.—ܡܛܠ ܕܐܢܬ ܨܒܝܬ ܠܝ *thou didst take care of me* (Jos. St. 3:10).

ܡܚܪܐ ܢܗܓܐ ܠܗ ܠܡܚܪ *for the morrow will take thought for itself* (Matt. 6:34).

4. ܒܐܬܪ ܗܘ ܕܗܘ ܩܐܡ ܗܘ *in the same place where they were abiding* (Lk. 2:8).

ܐܬܐ ܠܗ ܠܡܠܝܛܝܢ ܕܗܘ ܡܬܟܢܫ ܬܡ *he set out from Melitine where he had been wintering* (Jos. Sty. 64:20).

5. ܐܦ ܐܬ ܐܝܬ ܠܗ ܗܟܢܐ *such a sign also* (Jos. Sty. 41:7).

ܐܝܬ ܠܗ ܠܚܨܝܢ ܗܟܝ *such oppressions* (Jos. Sty. 4:17).

Rem.—ܐܝܬ ܠܗ ܠܣܗܕܘܬܐ *by way of witness* (Jos. Sty. 1:3).

6. ܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܠܗ *on account of anything whatsoever* (Jos. Sty. 16).

ܩܒܪ ܕܐܝܬ ܠܗ ܡܢ ܕܗܘ *any old grave no matter what* (Jes. Sty. 39:10).

7. ܕܐܪܐܐ ܘܩܪܐ ܘܥܒܕ ܠܗ ܠܡܩܪܒ *who showed and called and made him to approach.* (L'omelia di Giac. di Sarug. 504.)

The Syriac relative pronoun ܕ was originally a demonstrative being equivalent to the Hebrew זֶה, זוּ which are also used sometimes as relative pronouns, *e. g.* Ps. 74:2; Ex. 15:13.

1. ܕ is still used as a demonstrative.

(1) In phrases which correspond to the Greek article with the genitive.

(2) In phrases which correspond to the Greek predicate or possessive genitive.

(3) In the genitive construction mentioned in § 97 A, especially noteworthy is such a use before the interrogative.

(4) Sometimes it introduces an appositional or epexegetical phrase.

Note.—ܕܡܢ also may be used in this sense, see § 101 A, Rem. 2. Note.

2. It is used as a relative pronoun for all numbers, genders, cases. See § 38. 1.

Rem.—The oblique cases are expressed, as in English, by means of prepositions, which follow with a pronominal suffix agreeing with the antecedent of the relative.

(1) *That which* is usually expressed by the demonstrative followed by the relative, see § 102. 7.

(2) For emphasis sake the relative is followed by the personal pronoun.

Rem.—The relative alone sometimes stands for "*he who*".

3. ܐܝܬ and ܠܝܬ in the sense of "*to have*" and ܡܛܠ "*to take charge of*", "*to have care of*", "*to take thought for*", take after them a noun preceded by ܕ.

Rem.—ܕ may also be used after ܡܛܠ.

4. After nouns of place, the relative is usually followed by the adverb ܕܟܝ.

5. ܐܝܟ followed by the relative pronoun means "*such*".

Rem.—ܐܝܟ followed by ܕ means "*by way of*".

6. ܕ preceded by the interrogative and followed by the demonstrative pronoun means "*whatsoever*", "*no matter what*".

7. More than one verb may be used after one relative.

8. It is used as a relative conjunction, especially in the senses "*that*" and "*because*", see §§ 135, 136, 137.

§ 105. The Reflexive Pronoun.

1. ܐܝܬ ܠܝ ܐܬܝܬ ܠܝ *have I conducted myself* (Ad. 41:4).

ܐܬܬܬ ܐܬܬ *to confirm thyself* (Spic. Syr. 43:11).

ܐܬܬ ܐܬ ܐܬ ܐܬ *laying their blame on time* (Spic. Syr. 44:7).

ܐܬ ܐܬ *to associate themselves* (Ad. 31:6).

2. ܐܬ ܐܬ ܐܬ ܐܬ *reminding themselves of their sins* (Aphr. 223:19).

ܐܬ ܐܬ ܐܬ ܐܬ *she harmed herself* (Ephr. III. 2*c*.)

ܐܬ ܐܬ *he delivered himself* (Jos. Sty. 71:1).

ܐܬ ܐܬ *on his part* (Jos. Sty. 62:6).

3. ܢܦܫܟ ܐܦ *save thyself* (Matt. 27:40, see also 27:5).

ܡܘܬܐ ܠܐ ܐܝܬ ܠܗ ܠܡܘܬܐ *fate itself does not exist* (Spic. Syr. 9:9).

ܡܬܚܠܦ ܥܡ ܢܦܫܗ *it disagrees with itself* (Overbeck's Eph. 45:6).

ܡܢ ܓܘܪܡܗ *of himself* (John. 7:18).

ܐܢ ܠܐ ܝܕܥܬ ܢܦܫܟ *if thou thyself know not* (Song of Songs 1:8).

ܘܚܕܬ ܫܪܐ ܒܓܘ ܢܦܫܗ *and Sarah laughed within herself* (Gen. 18:12).

ܐܬܦܠܓ ܒܢܦܫܗ *he distinguished himself* (Spic. Syr. 4:1 [Duv.]. See also Lk. 2:17; 11:17).

The reflexive pronoun is expressed:—

1. Generally by the reflexive species of the verb.
2. By the personal and possessive pronoun.
3. By such words as ܢܦܫܐ "*soul*", ܩܢܘܡܐ "*person*", ܐܝܬܘܬܐ "*existence*", ܪܥܝܢܐ "*mind*", ܠܒܐ "*heart*", and similar words.

§ 106. The Possessive Pronoun.

1. ܐܬܝܟ ܗܘ ܡܠܟܘܬܐ ܕܝܠܟ *because thine is the kingdom* (Matt. 6:13).

ܥܠ ܦܓܪܢ *for our part* (Spic. Syr. 2:9.

ܘܠܡܫܠܛ ܥܠܝܗ ܡܠܟܐ ܕܝܠܗܘܢ *and to set up over it a king of their own* (Jos. Sty. 17:23).

Rem. 1.—ܥܕܢܐ ܕܝܠܝ *my time* (John. 7:8).

ܘܫܕܪ ܬܝܒܐ ܩܕܡ ܒܝܬܗ ܕܝܠܗ *and he placed a box in front of his palace* (Jos. Sty. 24:1).

Rem. 2.—ܒܥܝܢܝܟ ܕܝܠܟ *in thine own eyes* (Lk. 6:42).

ܠܫܘܒܚܗ ܕܝܠܗ *to his own glory* (Rom. 3:7).

Rem. 3.—ܛܒܬܐ ܗܝ ܕܓܒܪܐ ܕܝܠܗ ܐܝܬ *for the good is the man's own* (Spic. Syr. 6:11).

ܐܦܣܩܘܦܐ ܕܐܬܪܐ ܕܝܠܗ *the city's own bishop* (Jos. Sty. 29:4).

ܒܝܪܚ ܐܒ ܒܫܢܬ ܗܕܐ *in the month Ab of this same year* (Jos. 28:1).

Rem. 4.—ܠܝ ܢܗܘܘܢ *they shall be mine* (Mal. 3:17).

1. The independent or absolute possessive is rendered by ܕܝܠ followed by the suffix of the person.

Rem. 1.—ܕܝܠ is composed of ܕ (primarily ܕܢ) and ܠ, and hence ܕܝܠܝ=what is to me, what I have. Hence ܕܝܠ can be used instead of the possessive adjective pronoun.

Rem. 2.—The independent possessive may be added for emphasis to a substantive or a possessive pronoun.

Rem. 3.—ܕܝܠ is sometimes used to emphasize the substantive which is usually subjoined with ܕ.

Rem. 4.—The preposition Lomadh with the pronominal suffix is also used to denote possession.

§ 107. The Indefinite Pronoun.

1. ܐܡܪ ܠܗ ܚܕ ܐܢܫ *then one said to him* (Matt. 12:47).

ܐܢܫ ܠܐ ܐܫܟܚ ܒܗ *it wounded no one there* (Jos. Sty. 25:17).

2. ܟܠ ܚܕ *every one* (Mk. 14:19; Matt. 26:22).

ܐܢܫ *every man* (Cor. 3:8, 7:2).

ܟܠ ܢܦܫ *every soul* (Rom. 13:1).

ܟܠ ܚܕ *every one* (Anal. Syr. 49:6 [Dur.]).

ܟܠ ܚܕ ܚܕ *every one* (Eph. 5:33).

ܟܠ ܐܢܫ *every one* (Lk. 14:33).

ܟܠ ܚܕ ܒܟܠ ܐܒܪܝܗܘܢ *in every one of their limbs* (Jos. Sty. 21:24).

Rem.—ܒܟܠ ܨܦܪܐ *every morning* (Am. 4:4); ܒܟܠ ܝܘܡ *each day* (Jer. 37:21).

3. ܚܕ ܡܢ ܚܕ *one from another* (Matt. 25:32).

ܚܕ ܥܠ ܚܕ *one on another* (John. 13:22).

ܚܕ ܠܪܓܠܝ ܚܕ *one another's feet* (John. 13:14).

ܫܪܝܢ *one another* (Luke. 23:12, 4:36).

ܢܫܩܘ ܠܗܕܕܐ *they kissed each other* (Bern. Ch. 47:12).

4. ܐܝܬ ܡܢ ܢܦܩ *some went out* (Jos. Sty. 60:12).

ܐܢ ܐܝܟ ܕܐܝܬ ܡܢ ܦܪܙܘܗܝ *if some of the branches* (Rom. 11:17).

ܐܝܟ ܕܐܝܬ ܡܢ ܗܢܘܢ *some of them* (Bern. Ch. 144:7; Rom. 3:3; Mk. 2:5).

ܐܝܬ ܕܐܡܪ ܗܘ ܘܐܚܪܢܝܢ *some say* (John. 9:9).

ܐܝܬ ܕ *some* (Phil. 1:15).

5. (1) ܐܝܬ ܠܗܘ ... ܘܐܝܬ ܠܐ ܡܗܝܡܢܝܢ *some of them were persuaded . . . and others not* (Acts 28:24).

(2) ܐܝܬ ܕܐܡܪ ܗܘ ܐܝܠܝܐ ܘܐܚܪܢܝܢ ܐܡܪ ܗܘ ܝܘܚܢܢ *some said: it is John; but others, it is Elias* (Matt. 16:14).

(3) ܐܝܬ ܕ ... ܐܝܬ ܕ ... ܐܝܬ ܕ *some out of envy, but others in good will* (Phil. 1:15); ܐܝܬ ܕܠܥܛܘ ... ܐܚܪܢܝܢ ܐܡܪܝܢ *some mocked but others said* (Acts 17:32).

6. (1) ܕܢܣܢܐ ... ܘܠܐܚܒ ... ܕܢܪܚܡ *the one he hates and the other he loves* (Matt. 6:24).

(2) ܐܚܪܢܐ ... ܐܚܪܢܐ ... ܕܚܨܕ *one soweth and another reapeth* (John. 4:37).

(3) ܐܝܬ ܕܒܪܟܒܬܐ ... ܘܐܝܬ ܕܒܣܘܣܝܐ ... ܒܛܚܝܢ *some trust in chariots and others in horses* (Ps. 20:7).

7. (1) ܕ ... ܕܫܡܥ *whosoever heareth* (Matt. 13:19; Spic. Syr. 4:2).

(2) ܕ ... ܕܠܗ ܐܝܬ ܠܗ *everyone who has* (1 John. 3:3).

(3) ܕ ... ܕܡܗܝܡܢ ܐܝܬ ܠܗ *everyone who believeth* (Mk. 16:16).

(4) ܕ ... ܕܐܝܬ ܠܗ ܐܘܕܢ *whosoever has ears* (Mk. 7:16; Mal. 1:14).

8. (1) ... ܕܬܡܠܠ ܐܝܬ ܠܗ *in whatsoever he shall speak* (Acts 3:22).

(2) ... ܕܐܡܪ ܐܢܐ ܠܟܘܢ *whatsoever I say* (Matt. 10:27).

(3) ... ܕ ... ܕܐܝܬ ܠܗ ... ܒܝܬ ... *whatsoever was in the midst of it* (Jos. Sty. 29.3).

Rem.—ܡܕܡ ܐܝܟ ܕܐܬܪ ܠܟ *on account of anything whatsoever* (Jos. Sty. 80:16).

ܟܠ ܐܢܫ ܕܐܬܐ ܕܒܪ ܒܝܬ ܩܒܘܪ̈ܐ *any old grave whatsoever* (Jos. Sty. 39:10).

9. ܗܢܘܢ ܕܡܩܪܒܝܢ ܐܢܘܢ ܠܗܘ ܒܗܘ ܙܒܚ̈ܐ *they were bringing the same sacrifices* (Heb. 10:1).

ܒܪ ܡܢ ܕܐܝܬ ܠܢ ܒܪ ܡܢ ܕܐܝܬ ܠܢ ܪܘܚܐ *since we have the same spirit* (Festal Letter of Athan. 7:17).

The indefinite pronouns are expressed:—

1. *One, a certain one,* by ܡܢ, or ܐܢܫ.

2. *Every, every one,* by ܡܢ, or ܟܠ followed by ܡܢ, ܐܢܫ or some similar word.

Rem.—The plural, or the repetition of the noun, or sometimes even the singular, denotes distribution, see § 92. 1*c*.

3. *One another, each other,* by ܙܒܢ; but when a preposition, or the relative ܕ, comes before *another,* by ܡܢ followed by ܡܢ with the appropriate preposition, or ܕ.

4. *Some,* by ܡܢ ܫܢܐ or ܒܥ partitive.

5. *Some—others,* by ܐܝܢܫ or ܕ ܐܝܬ followed by ܐܚܪܢܐ; or by repetition of the word ܐܢܫ; or by a combination of the words for *some* mentioned under 4.

6. *The one—the other,* by ܚܕ—ܚܕ, ܫܢܐ—ܫܢܐ and ܗܘ—ܗܘ.

7. 8. *Whoever, whosoever,* by ܕ ܟܠ, ܕ ܐܢܫ, ܕ ܐܢܫ, ܕ ܒܥ; *whatever, whatsoever,* by ܕ ܟܠ, ܕ ܡܕܡ, ܕ ܡܕܡ ܟܠ.

Rem.—ܟܠ or ܡܕܡ may generalize any indefinite pronoun.

9. *The same* is expressed by two demonstrative pronouns of like gender and number, separated by ܕ *as*. See also § 102. 6.

§ 108. Uses of ܟܠ.

1. (1) ܟܠ ܡܪܐ ܕܟܠ *Lord of all* (Spic. Syr. 27:24).

ܟܠ ܗܘ ܐܫܠܡ ܠܝܕܘܗܝ *he gave all over into his hands* (Aphr. 123:2).

(2) ܟܠ ܥܡܡܐ ܣܓܕܘ ܠܗ *worshipped of all* (Ephr. III. 532*c*).

(3) ܟܠ ܕܒܥܝܢ ܠܗ *all who were seeking him* (Aphr. 198:10).

(4) ܒܟܠ ܐܪܥܐ ܕܥܪܒܝܐ *in all the country of the Arabs* (Spic. Syr. 16 ult.).

ܟܠ ܡܕܝܢܬܐ *the whole city* (Jos. Sty. 37:2).

ܟܠ ܙܒܢ *always* (Matt. 28:20).

2. See § 107:7.8.

3. ܟܠ ܫܘܠܛܢ *all power* (Matt. 28:18).

ܟܠ ܪܘܚܝ *all quarters* (Jos. Sty. 30:12).

4. ܟܠ ܐܝܟܐ *always when* (Kirsch. Chrest. 171:15; 1 Cor. 11:25).

ܟܠ ܟܠ *quite all* (Kirsch. Chrest. p. 129:18; Acts 22:20).

1. ܟܠ may be used as a substantive
(1) In the absolute state.
(2) Occasionally in the emphatic state.
(3) Before the relative pronoun.
(4) In apposition with a noun in the sense of "*all the*", "*the whole*".
2. It may be used as an indefinite pronoun.
3. As an adjective it is used in the sense of "*every*" or "*all*".
4. As an adverb in the sense of "*always*", "*quite*", "*just*".

§ 109. Uses of ܡܕܡ.

1. (1) ܠܡܕܥ ܡܕܡ *to make known anything* (Jos. Sty. 24:2).

ܠܐ ܡܕܡ ܒܗ ܩܐܡ ܒܟܠ *there was nothing in it that was standing* (Jos. Sty. 30:2).

ܠܐ ܡܕܡ ܚܛܝܬ *nothing have I sinned* (Acts 25:10).

ܒܡܕܡ ܐܚܪܢܐ *in anything else* (Jos. Sty. 50:4).

(2) ܡܕܡ ܠܒܘܫ ܐܚܪ ܠܗ *he had clothes of different kind* (Jos. Sty. 56:7)

ܡܕܡ ܕܡܕܡ *that anything whatsoever* (Spic. Syr. 2 ult.)

(3) ܡܕܡ ܕܐܝܬܝܗ *whatsoever is* (Spic. Syr. 22:10).

ܡܕܡ ܕܐܡܪ ܐܢܐ ܠܟܘܢ *whatsoever I say to you* (Mk. 13:37).

(4) ܕ ܡܕܡ ܗܘ *of whatsoever* (Spic. Syr. 10 ult.).

ܗܠܝܢ ܡܕܡ ܕܦܩܕ ܠܟܘܢ *whatsoever ye are commanded* (Spic. Syr. 1:7)

ܡܕܡ ܕܙܪܥܬ ܗܘ ܐ *whatsoever thou sowest* (1 Cor. 15:39).

2. (1) ܘܠܐ ܐܫܟܚܘ ܒܗ ܡܕܡ ܒܝܫ ܣܝܡܐ *and they found not any evil accusation* (Acts 25:18).

ܡܕܡ ܐܚܪܢܐ ܕܥܒܕ ܐܢܐ *any other work* (Add. Aph. 32:15).

ܡܕܡ ܕܐܝܬ ܠܗ ܥܠ ܚܒܪܟ *any enmity* (Matt. 5:23).

(2) ܠܐ ܐܝܬ ܠܗ ܡܕܡ ܕܐܣܝܘܬܐ *without medicin of any kind* (Add. 7:10).

The pronominal and adjective indefinite for things is ܡܕܡ. It is used

1. As a pronoun:

(1) In the sense of "*anything*".

(2) When repeated, in the sense of "*anything whatsoever*".

(3) Before ܕ, in the sense of "*whatsoever*".

(4) It may be emphasized by the demonstrative.

2. As an adjective:

(1) Absolutely before or after its noun in the sense of "*any*".

(2) Preceded by ܕ, forming an adjective clause, see § 136.

§ 110. Numerals.

A. CARDINALS.

1. (1) ܡܐܐ ܫܢܝܢ *a hundred years* (Jul. 220:23).

ܐܪܒܥܐ ܡܕܝ ܚܛܐ *four modii of wheat* (Jos. Sty. 33:18).

ܥܣܪܝܢ ܘܬܪܝܢ ܝܘܡ *twentyone days* (Aphr. 56:21).

Rem.—ܥܣܪܝܢ ܐܠܦ *twenty thousand* (Jos. Sty. 75:12).

ܬܠܬ ܡܐܐ *three hundred* (Jos. Sty. 34:21).

ܚܡܫܝܢ ܘܐܪܒܥ ܐܠܦ ܘܐܪܒܥ ܡܐܐ *fifty and four thousand and four hundred.*

(2) ܬܠܬ ܐܬ̈ܘ̈ܬ *three signs* (Jos. Sty. 32:12).

ܐܪ̈ܒܥܣܪ ܕ̈ܪ̈ܗ̈ܛ *fourteen generations* (Matt. 1:17).

Rem.—ܐܪ̈ܒܥ ܣ̈ܢ̈ܝ̈ܐ ܬܠ̈ܬ̈ܝܢ *forty-one years* (Aphr. 466:17).

(3) ܡ̈ܐܐ ܘ̈ܐܪ̈ܒܥ̈ܝܢ ܟ̈ܣ̈ܦ̈ܐ *a hundred and forty pounds of gold* (Jos. Sty. 26:11, see also 34:21).

ܡ̈ܐܐ ܘ̈ܚ̈ܡ̈ܫ̈ܐ ܐ̈ܠ̈ܦ̈ܐ ܘ̈ܐ̈ܪ̈ܒ̈ܥ̈ ܡ̈ܐ̈ܐ ܘ̈ܚ̈ܡ̈ܫ̈ܝܢ *one hundred and fifty one thousand and four hundred and fifty* (Num. 2:16).

(4) ܫ̈ܒ̈ܥ̈ ܐ̈ܠ̈ܦ̈ܐ *seven thousand* (Num. 3:20).

ܫ̈ܬ̈ ܐ̈ܠ̈ܦ̈ܐ ܫ̈ܢ̈ܝ̈ܐ *six thousand years* (Aphr. 36:20).

ܡ̈ܐ̈ܐ ܐ̈ܠ̈ܦ̈ܐ ܕ̈ܡ̈ܫ̈ܝ̈ܚ̈ܝ̈ܐ *two hundred thousand Christians* (Jul. 83:8).

(5) ܗ̈ܐ ܥ̈ܣ̈ܪ̈ܝܢ ܫ̈ܢ̈ܝ̈ܐ ܐ̈ܢ̈ܐ ܒ̈ܒ̈ܝܬ̈ܟ̈ *behold twenty years have I been in thy house* (Gen. 31:41).

ܒ̈ܢ̈ ܡ̈ܐ̈ܐ ܗ̈ܘ̈ܐ ܫ̈ܢ̈ܐ *he was one hundred years old* (Aphr. 235:20).

ܐ̈ܪ̈ܒ̈ܥ̈ ܡ̈ܐ̈ܐ ܐ̈ܢ̈ܝ̈ ܣ̈ܛ̈ܝ̈ܐ *there are four hundred pounds* (Gen. 23:15).

1. Cardinals are generally in apposition with the substantive.

(1) The numeral is generally first in order and in the absolute state; the substantive following is in the absolute or emphatic state.

Rem.—ܟ̈ܠ̈ and ܡ̈ܐ̈ follow their limiting numeral.

(2) The numeral follows in the absolute state, the noun precedes in the emphatic state.

Rem.—Sometimes, even when the noun precedes, it is in the absolute state.

(3) When two or more numerals are used the highest stands first, the lowest last.

(4) With numbers from 2 to 9 ܟ̈ܠ̈ and ܬ̈ܠ̈ܬ̈ are treated like anyother substantive.

(5) A short word may come in between a numeral and its substantive, as also between the parts of a number.

B. ORDINALS.

ܫ̈ܒ̈ܥ̈ ܝ̈ܘ̈ܡ̈ܐ *the seventh day* (Heb. 4:4).

ܬ̈ܠ̈ܬ̈ ܚ̈ܝ̈ܘ̈ܬ̈ܐ *the third beast* (Rev. 6:5).

ܒܬܪ ܬܪܝܢ *the second day* (Gen. 1:8).

ܫܢܬ ܐܪܒܥ ܡܐܐ *to the year* 400 (Aphr. 475:2).

ܫܢܬ ܫܡܢ ܡܐܐ ܘܥܣܪ *the year* 810 (Jos. Sty. 27:11).

ܒܝܘܡ ܚܡܝܫܝ *on the fifth day* (Jos. Sty. 27:1).

1. (1) ܫܒܥ ܒܫܒܥ *seven by seven* (Gen. 7:2).

(2) ܒܝܢ ܬܪܝܢ ܬܪܝܢ ܡܢܗܘܢ *between each two of them* (Jos. Sty. 85:10).

2. (1) ܥܕ ܫܒܥ ܙܒܢܝܢ *until seven times* (Matt. 18:21, also Luke 17:4).

(2) ܫܒܥܝܢ ܘܫܒܥ ܙܒܢܝܢ *seventy-seven times* (Gen. 4:24).

As to order and agreement they are like any other adjectives, see § 99.

By putting the noun in the genetive relation (either by construction or by ܕ) with a following cardinal, the ordinal may be superseded.

1. The distributive sense is denoted:
(1) By the repetition of the numeral.
(2) By the preposition ܠ before ܥܡ.
2. For multiplication the cardinal number
(1) Can be followed by ܙܒܢ *time*;
(2) Or may be used alone.

§ 111. The Verb.

1. ܐܡܪ (Gen. 1:2); ܒܪܐ (Gen. 1:1); ܗܘܐ (Gen. 2:25); ܐܬܬ (Gen. 1:2); ܐܟܠ (Gen. 2:18); ܫܒܩ (Gen. 2:17); ܫܡܥ (Gen. 3:10); ܐܟܠ (Gen. 3:12); ܒܪܟ (Gen. 3:16).

2. ܡܫܬܥܐ ܠܝ (Mal. 1:8); ܐܠܐ ܐܦ (Mal. 1:10); ܢܫܩ (Mal. 1:8); ܫܡ ܒܫܡ ܡܠܟ (Mal. 1:14); ܫܡܥ ܒܪ (Mal. 3:15); ܫܡܥ ܒܪ ܐܢܚܢ ܠܗ *we are learning Him* (Overbeck 22:5).

3. ܐܝܟ (Mat. 26:1); ܐܡܪ (Matt. 26:1); ܡܫܟ (Mat. 26:2); ܐܬܐ (Mat. 26:2); ܢܬܬ (Mat. 26:2); ܐܬܡܣܪ (Mat. 26:3).

1. Genders, numbers and persons are distinguished in the Perfect and Imperfect by means of preformatives and sufformatives.

2. In the participles, the first and second person require the personal pronoun, but the third needs none.

3. In general, it may be said, that the Perfect denotes a completed action, and the Imperfect an incomplete or dependent action; while the Participles denote states or continuous or frequentative actions. As to order of time, the Perfect and Participles may be past, present, or future; as is determined from the context, or the nature of the verb. The Imperfect is perhaps always absolutely or relatively future.

§ 112. The Perfect.

1. (1) ܒܪܐ *he created* (Gen. 1:1).

ܗܘܬ *it was* (Gen. 1:2).

(2) ܩܒܠܬ ܐܓܪ̈ܬܐ *I have received the letters* (Jos. Sty. 1:1).

ܥܠܬܐ ܕܥܠܬ ܩܕܡܝ *because their iniquity has come up before me* (Jon. 1:2).

(3) ܒܢܘ ܠܗܘܢ ܒܬ̈ܐ ܙܥܘܪ̈ܐ *they had built small houses for themselves* (Jos. Sty. 69:20).

ܕܥܒܕ *which he had made* (Gen. 2:8, so Gen. 2:1, 2:22, 3:10; Matt. 27:35).

2. (1) ܕܝܕܥܝܢ ܐܢܚܢܐ ܕܐܝܬ ܐܠܗܐ ܚܕ *for we know that there is one God* (Aphr. 497:17).

ܫܡܝܐ ܣܡܩܐ *the sky is red* (Matt. 16:2).

ܠܡܐ ܐܬܟܥܣ ܐܢܬ *why art thou angry* (Gen. 4:6).

ܡܝܬ ܐܢܐ ܥܕ ܡܘܬܐ ܒܥܝ ܠܝ *it grieves me unto death* (Jon. 4:9).

(2) ܕܠܐ ܗܠܟ *who hath not walked* (Ps. 1:1).

ܡܛܠ ܕܡܪܝܐ ܚܙܐ *the Lord looks down* (Ps. 14:2).

3. (1) *a.* ܗܐ ܐܒܪܟ ܠܗ ܘܐܪܒܐ ܠܗ *behold I shall bless him and multiply him* (Gen. 17:20).

ܐܡܪ ܕܢܬܠ *he said that he would give* (Bar Heb. 80:1 [Uhl.]).

b. ܡܚܪ ܢܥܕܐ ܘܠܐ ܢܗܘܐ ܘܐܬܪܗ ܢܬܒܕ ܘܫܡܗ ܢܬܐܒܕ *to-morrow he shall disappear and shall not be and the memory of him shall perish and be effaced* (Jul. 9:6).

ܚܙܐ ܢܚܙܐ ܢܗܝܪܐ *shall see a great light* (Is. 9:2).

(2) *a.* ܥܠ ܫܢܝܐ ܪܒܐ ܕܗܘܬ ܒܥܠܡܐ *over the great change which shall have been in the world* (Jos. Sty. 92:4).

b. ܟܕ ܐܬܐ *when he shall have come* (John. 4:25).

ܟܕ ܩܒܠ ܟܣܦܐ *when he shall have received the money* (Jos. Sty. 61:15).

ܐܢ ܗܢܐ ܡܠܬܐ ܩܕܡ ܡܪܝ ܡܕܝܢܬܐ *and if this shall have been reported before the governor* (Mt. 28:14).

ܐܢ ܢܗܘܝܢ ܝܟܠܝܢ *if we shall have been able* (Spic. Syr. 13:2).

ܐܢ ܐܘ ܠܐ ܢܫܟܚܝܗ *whether thou shalt have found him or not* (Aphr. 144:22).

Rem. 1.—ܐܦܠ ܗܟܝܠ ܐܢܐ ܨܒܐ ܕܢܨܠܘܢ *I will therefore that men pray* (1 Tim. 2:8).

ܐܬܟܦܝ ܢܗܘܐ ܡܟܝܟ *constrain thyself to be humble* (Anal. Syr. p. 8. l. 6 [Duv.]).

Rem. 2. *a.*—ܠܐ ܢܗܘܐ ܠܢ ܠܛܪܚܐ *let it not be wearisome to us* (Gal. 6:9).

ܢܗܘܐ ܡܨܦܐ *be watchful* (Mark. 13:37).

b.—ܢܗܘܐ ܠܝ ܕܩܪ ܐܢܬ ܩܪ *I would thou wast cold* (Rev. 3:15; Aphr. 221:22).

ܐܦ ܐܦ ܐܢ ܐܬܡܠܟ *O that ye did reign* (1 Cor. 4:8).

The Perfect denotes a completed action.

1. It is used for past time

(1) As the true historical tense, in the narration of events viewed as completed.

(2) Of events viewed as completed in the past.

(3) When the action expressed by the Perfect precedes another action already completed, then it corresponds to our Pluperfect.

2. It is used for present time

(1) In verbs which denote a mental or physical state or quality.

(2) In imitation of the Hebrew, in the statement of general truths.

3. It is used for future time.

(1) When the event is looked upon as certain.

a. In promises.

b. In prophecies.

Note.—This usage is mostly biblical.

(2) It may denote our future perfect, see *a.*

b. In this sense the Perfect is usually preceded by the hypothetical particle such as ܐܢ, ܐܝ and ܐܠܐ.

Rem. 1.—The perfect of ܗܘܐ is used with the participle in clauses denoting a purpose or result which is looked upon as certain of fulfilment.

Rem. 2.—The perfect of ܗܘܐ is used with an adjective or participle to express a wish or exhortation.

a. Absolutely.

b. After ܟܕ or ܐܝܟ.

Rem. 3.—For the auxiliary uses of ܗܘܐ, see § 127.

§ 113. The Imperfect.

1. (1) ܕܡܛܠ ܕܠܐ ܨܠܝܒ ܗܘ ܝܗܒ ܕܡܗ ܠܡܫܬܐ *and before he was crucified he gave his blood to drink* (Aph. 222:5).

ܕܡܛܠ ܕܠܐ ܐܬܬܩܢ ܢܡܘܣܐ *before the law was established* (Aph. 25:5), see also 2 King 6:32; Jer. 1:5; John 1:48.

Rem.—ܕܡܛܠ ܕܠܐ ܩܕܡ ܕܬܫܐܠܘܗܝ *before ye asked (or shall have asked) him* (Matt. 6:8), is probably meant for a literal translation of the Greek Aorist.

(2) ܩܕܡ ܐܠܗܐ ܡܠܠ ܥܡܗ *before God spake with him* (Aph. 2:35 ult.).

ܩܕܡ ܕܐܬܚܒܠ ܒܒܛܢܗ *before he was conceived in the womb* (Lk. 2:21).

(3) ܩܕܡ ܥܠܡܐ ܗܘܐ *before the world was* (John. 17:5).

ܒܕܝܠܗ ܡܢ ܩܕܡ ܕܢܣܒ ܦܓܪܐ *before he had taken a body to himself* (St. Eph. Ov. 198:1 [Nöld.]).

2. ܠܐ ܒܕܝܠ ܐܦ ܚܪܒܐ ܬܬܚܙܐ *neither sword nor spear is seen* (Jud. 5:8).

ܡܠܐܟܘܗܝ ܒܣܡܗ ܥܠ ܣܟܠܘܬܐ *his angels he accuses of folly* (Joh. 4:18).

ܕܡܢ ܗܢ ܡܝܐ ܕܫܬܐ ܡܢ ܗܢ ܒܙܪܥܐ *whosoever drinks of this water* (John. 4:13).

ܟܘܪܣܘܢ ܝܩܪܐ ܡܫܟܚ ܠܗܘܢ *thrones of honor he causes them to inherit* (1 Sam. 2:8).

ܡܬܕܟܝܢ *they are quenched* (Is. 43:17).

3. ܠܐ ܬܗܘܐ ܬܘ ܡܒܘܠܐ *there will not again be a flood* (Gen. 9:11).

ܡܢ ܕܐܙܠ ܐܢܐ ܠܫܡܝܐ ܐܫܕܪ ܠܟ *after that I shall have gone to heaven I will send thee* (Ad. 5:22).

ܘܢܚܕܐ ܒܗ *and we shall rejoice in this* (Ad. 30:10).

ܢܗܘܐ ܠܟ ܣܓܝ *it will be very pleasant to thee* (Spic. Syr. 43:13).

ܐܟܬܘܒ ܠܟ *I shall write to thee* (Aphr. 6:8).

Note.—ܐܢ ܢܡܠܠ ܢܒܥܐ *if we shall speak we shall want* (Aphr. 496:8).

The Imperfect denotes an action as incomplete, either because future or because dependent on another action or state.

It is used:—

1. For past events after certain temporal participles such as ܟܕ, ? ܡܢ and ? ܩܕܡ ܡܢ in relation to which the action denoted by the verb was viewed as incomplete, or incipient.

This corresponds to the use of the Imperfect with טֶרֶם and אָז in Hebrew (see Harper's Syntax § 20. 1*b*; Driver's Use of the Tenses in Hebrew § 27. 1β; Ges. Heb. Gram. § 127. 4*a*) and to the Jussive in Arabic after لَمْ or لَمَّا (see Wright Ar. Gr. Vol. II § 12) and to the Subjunctive in Ethiopic after ቀዲመ *ḳedma* (see Dill. Aeth. Gram. §§ 90, 120. In solchen Sätzen liegt der Sinn:—es sei etwas zu kommen oder zu werden bestimmt, nur sei es noch nicht verwirklicht, vid. p. 140).

Note.—Some claim a Perfect in other cases, *e. g.* Philips p. 163, Uhlemann § 61. 2*c*. Compare § 206. Philips mentions Hab. 2:1 (ܐܬܡܪ = Heb. אֶתְמְרָה a regular cohortative; see Driver § 49B and § 54). Judges 5:8 ܠܐ ܒܕܝܠ ܐܦ *cannot be seen.*

2. The use of the Imperfect for the present indicative is doubtful, except as an occasional imitation of the Hebrew.

Duval gives as examples Jud. 5:8 and Job. 4:18; Uhlemann gives John. 4:13; Philips 1 Sam. 2:8 (=Subjunct (?) comp. Uhl. 181 *Rem.* 2) and Is. 43:17 (which last Uhlemann and Cowper make Perfect or Preterite).

3. The Imperfect is sometimes used for the future Indicative.

Note.—This use of the Imperfect is especially common in conditional and hypothetical sentences. See § 138.

§ 114. The Imperfect (continued).

1. (1) لَا إِنَّهُ تَحْتَلَّا إِنْسَانٌ *let no man forbid them* (Ad. 12:3).

عَبْدِي هٰذِهِ بَرْتِي *let this my daughter live* (Ad. 14:5).

لِيَكُنْ نُورٌ *let there be light* (Gen. 1:3).

(2) لَا تَكُونُوا مِثْلَ آبَائِكُمُ الْأَوَّلِينَ *be not as former generations which have passed away* (Ad. 22 ult.).

لَا تَهْتَمُّوا *take no thought* (Matt. 6:31).

Rem.—أَخُوهُ يَأْخُذُ امْرَأَتَهُ *his brother shall take his wife* (Matt. 22:24).

كُلُّ قُرْبَانٍ بِالْمِلْحِ يُمْلَحُ *every sacrifice should be salted with salt* (Mk. 9:49).

كُلُّ مَا تَسْأَلُنِي مِنِّي أُعْطِيكَ *thou shalt give to me whatsoever I shall ask of thee* (Sindban 1:17).

2. (1) تَأْكُلُ *thou mayest eat* (Gen. 2:16).

إِنْسَانٌ يَقُولُ *but one may say* (Spic. Syr. 6:21).

إِنْسَانٌ يَتَعَجَّبُ الْآنَ *now one may wonder* (Spic. Syr. 47:6).

(2) مَنْ يَقُولُ *who can say?* (Rev. 20:9).

كُلُّ إِنْسَانٍ عَلَى مَا يَتَّكِلُ عَلَى مَالِهِ *on which of possessions can a man rely* (Spic. Syr. 45·6).

Most of the variations for mood are expressed by the Imperfect.

1. The Imperfect is used for the Imperative.

(1) Always for the third person, except in the cases mentioned under § 112. 3 (2), *Rem.* 2.

(2) Always for the negative, except in the cases mentioned in § 112. 3 (2), *Rem.* 2.

Rem.—The Imperative expressed in English by "*shall*", "*should*", "*is to*", "*has to*" &c. may be classed here.

2. The Imperfect is used for the Potential

(1) To express permission.

(2) To express possibility.

3. (1) أَهْدَمَ دُمْنَا وِدُعَمَ *I wish to leave with thee some of the people who are with me* (Gen. 33:15).

أَعْزِلَ حِمَمْهُ *might the evil cease* (Ps. 7:9).

هُمَا نِاوَ مُنْزَا لَكْدُا مَدْعَمَ صَفْرِعْزَا *now we would go a journey of three days into the wilderness* (Ex. 3:18).

(2) نَصْنَكَ كُصْرِ مَكْدُا مِرْعَمْ مُنْزِ *let thy servant speak a word before thee, my Lord* (Gen. 44:18).

مَدَّ دُمْنَا وِنْكَمْا هُنَا كِرْدَ نَعْمَ مَعْدَمَ *restore the soul of this youth to his body* (1 King. 17:21).

(3) وَإِكْصِرْ كَدُمْنَا وَعَا *and I will make thee a great people* (Gen. 12:2).

إِسَدَ أَسْرَا لَ أَسِرْ لَكْدُا وِكْدَ مِرْعَمْ كَصْرِ *I will go down and see if they have done according to the cry which has come up before me* (Gen. 18:21).

إِسْدَا كُرِ وِعْنَكَ إِنَا *I will show thee, that I shall teach* (Sindban 1:16).

(4) نَصْمَ سُصْمَصْ *let us break their bonds* (Ps. 2:3).

نَصْلَ أَقَا سِرِ وِسِرِ *let us look at each other* (2 King. 14:8).

أَزْوَى مَاسَرَا صَهْصَدُرِ *let me be glad and rejoice in thy grace* (Ps. 31:7).

Rem. 1 (1)—أَهْدَمَ وِمَ عَمْنَ *Oh that we had died* (Num. 14:2).

ܐܶܗ̈ܘܹ ܕܝܫܡܥܐܝܠ ܢܚܐ ܩܕܡܟ *Oh that Ishmael might live before thee* (Gen. 17:18).

(2)—ܐܘ ܕܗܘܝܬ ܫܬܩ̈ܐ ܟܠ ܙܒܢܐ *Oh that ye had altogether held your peace* (Job. 13:5).

ܐܘ ܕܟܠ ܥܡܗ ܝܗܘܐ ܢܒܝ̈ܐ *Would that all of the Lord's people were prophets* (Num. 11:27).

(3)—ܐܘ ܕܥܡܝ ܫܡܥܘܢܝ *O that my people had heard me* (Ps. 81:14).

(4)—ܐܘ ܕܐܝܬ ܠܝ ܡܢ ܢܫܡܥ ܠܝ *Oh that one would hear me* (Job. 31:35).

ܐܘ ܕܐܝܬ ܠܝ ܟܢܦ̈ܐ ܐܝܟ ܝܘܢܬܐ *Oh that I had wings like a dove* (Ps. 55:7).

(5)—ܡܢ ܢܬܠ ܕܟܝ ܡܢ ܛܡܐ *Oh that a clean thing could come out of an unclean* (Job. 14:4).

ܡܢ ܢܬܠ ܕܐܬܐ ܒܥܘܬܝ *Oh that I might have my request* (Job. 6:8).

(6)—ܐܘ ܕܡܣܪ ܐܠܗܐ ܠܗܢܐ ܥܡܐ ܒܐܝܕܝ *Would that one had delivered this people into my hands* (Jud. 9:29).

ܐܘ ܕܡܫܬܠܛ ܒܐܪܥܐ *Would that they had made me judge in the land* (2 Sam. 15:4).

(7)—ܠܘ ܩܪ ܗܘܝܬ *Oh that thou wast cold* (Rev. 3:15).

ܠܘ ܕܨܝܬ ܠܦܩܕܢܝ *Oh that thou wast hearkening to my commandments* (Is. 48:18).

Rem. 2.—ܐܘ ܕܡܝܢ ܗܘܝܢ ܡܝܬܝ *would that we had died* (Ex. 16:3).

ܐ ܐܢ ܐܬܐ ܫܡܥܢܝ *O that thou wouldst hear me* (Gen. 23:13).

3. The Imperfect is used for the Optative

(1) To express a wish.

(2) To express a prayer.

(3) To express determination, or intention.

(4) To express "a self excitement toward a certain line of conduct."

Rem.—The Optative is often denoted by such particles and phrases

as ܐܰܡܫ, ܟܳܐ, ܣܳܥ, ܟܰܐ, ܟܰܕ, ܟܳܬ ܠܳܐ (מִי יִתֵּן), ܟܰܐ and ܟܰܨ. As the examples show, the Perfect, Imperfect or Participle may be used, according as the kind of action varies.

Rem. 2.—The auxiliary verb ܟܰܐ may be used to express a wish, see § 129:3.

4. (1) ܐܶܬܰܪܥܶܐ ܐܢܳܐ ܟܰܐ *I would persuade thee* (Aphr. 345:1).

ܐܶܢ ܐܰܢ ܠܳܐ ܙܰܟܺܝܬ ܐܰܢ ܐܰܢ *if thou canst justify thyself* (Aphr. 270:5; John. 3:3. 4. 5, 15:4).

(2) ܐܶܬܺܝܬ ܐܰܢܳܐ *I am come to destroy* (Matt. 5:17).

ܕܐܶܬܰܝܢ ܠܡܶܬܒܰܥ ܠܡܶܫܺܝܚܳܐ ܡܢ ܪܽܘܚܩܳܐ *who are coming from afar to see the Messiah* (Add. 2:6).

Rem. 1.—ܕܢܶܬܰܝܢ *that they might know* (Ez. 20:26).

ܕܢܶܬܰܝܢ *that they may sacrifice* (Ex. 8:8).

ܥܰܠ ܗܳܕܶܐ ܕܢܶܬܰܝܢ ܡܫܰܬܩܺܝܢ *on this account, that they may be restrained from their sins* (Jos. Sty. 6:2. See also Gen. 27:7; Aphr. 217:2, 20:18).

Rem. 2.—ܐܰܫܰܕܪ ܠܶܐ *permit me to send* (Jos. Sty. 76:5).

ܐܶܦܩ ܒܪܳܟ ܕܢܡܽܘܬ *bring out thy son that he may die* (Jud. 6:30).

ܠܳܐ ܐܶܢܫ ܙܰܠ ܒܶܗ *no man could pass* (Matt. 8:28).

Rem. 3.—ܫܪܶܐ ܠܡܶܟܪܽܘܙ *he began to preach* (Matt. 4:17, 11:7).

ܫܪܶܐ ܠܡܶܦܩ *he began to drive out* (Mk. 14:15).

ܠܳܐ ܐܶܢܫ ܡܫܰܟܰܚ ܠܡܶܫܰܡܫ *no man can serve* (Matt. 6:24).

ܠܳܐ ܡܫܰܟܰܚ ܠܡܶܚܙܳܐ *he cannot see* (John. 3:3).

Rem. 4.—ܠܳܐ ܡܫܰܟܰܚ ܠܡܶܬܶܠ *it is not able to give* (John. 15:4).

ܠܳܐ ܙܰܒܺܝܢ ܠܡܶܓܰܢܒ *who is too weak to avoid stealing* (Spic. Syr. 5:7).

4. The Subjunctive.

The Imperfect is the form generally used to express the Subjunctive or dependent mood. It is used especially:—

(1) When the first verb may be translated by one of our modal auxiliaries.

(2) When the second verb expresses the purpose or result of the action of the first, see § 137:4.

Rem. 1.—Waw and occasionally ؟ حَتَّى may be used to introduce the Subjunctive.

Rem. 2.—The conjunction before the Subjunctive may be omitted. Comp. Ges. Heb. Gr. § 142*c*.

Rem. 3.—After many verbs the Subjunctive or Infinitive may be used indifferently.

Rem. 4.—The Subjunctive may be used after adjectives.

§ 115. The Imperative.

1. حَصِّ عْبِدْ وَاعْنَا إِنَّا كُو *do whatever I say to thee* (Sind. 3:11).

   عْصَلْ عِزْعَا *take war* (Jos. Sty. 16:15).

   إِعْنِ لِي بَرِي *tell me my son* (Spic. Syr. 1:11).

2. لَمَدَا عْزِبْ *let it be dividing* (Gen. 1:7).

   لَمْدَمِ وَحْدَمِ *let them show their greatness* (Spic. Syr. 48:13).

   لَمْعَكْ حَعْكَحْمَ *let us be obedient to the dominion* (Spic. Syr. 48:14).

   لَمْدَا . . . بِاعْنِ *let us say and show* (Spic. Syr. 10·21).

3. لَا لَعْمَا *let him not harden* (Addai 22:3).

   لَا لِعِمْعَمِ *be ye not led captive* (Addai 22:4).

   لَا لِعْمَلْ *thou shalt not kill* (Matt. 5:21).

   لَا لِإِعْنِ شُو *swear not at all* (Matt. 5:34).

   لَا نِعْنِ أَمِ عْزِعَا *let us not sleep as others* (1 Thess. 5:6).

4. مِمْ مِحْمَ *farewell* (Acts 23:30).

   مِمْ مَحْمَعْنَا *be faithful* (Rev. 2:10).

   مِمْ بِحْمَا *be ye ready* (Matt. 5:48).

5. مِمْ لَمْ أَيْدِ حَلْ *enter with me* (Addai 32:19).

ܠܐ ܢܗܘܐ ܥܠܝܢ ܟܠ *let it not be burdensome to us* (Gal. 6:9).

ܩܝܡܝܢ ܐܬܘܢ *be ye abiding* (Addai 41:16).

ܠܐ ܬܗܘܘܢ ܣܒܪܝܢ ܠܗܠܝܢ *be ye not looking* (Addai 42:15).

6. ܩܘܡ ܢܬܠܟ ܘܢܥܒܪ *get up and let us go and let us pass the night* (Jos. Sty 29:11). ܣܟܘ ܬܫܬܟ *be still* (Mk. 4:39).

1. The form of the verb called Imperative, see § 48, is used only for the second person, and then in positive commands only.

2. For commands or admonitions in the first and third persons, the Imperfect is used, see § 114. 1.

The Imperfect may be used also for commands in the second person, see § 114. 1.

3. All negative commands are in the Imperfect, (except those coming under 5 below).

4. The Imperative of ܗܘܐ may be used with participles or adjectives, instead of the Imperative from the root of the participle or adjective, § 112. 3 (2), *Rem.* 2.

5. A form of the Imperative is expressed by means of the Perfect of ܗܘܐ and the participle of a verb, see § 127. 4 (1).

6. The context sometimes compels us to translate a Syriac participle by our "*let*". See § 116. 5. See Agrell's Supp. Syn. p. 25.

§ 116. The Participle Active.

The Active Participle is used to denote:—

1. A state, or an action viewed as continuing.

2. A series of actions or states (corresponding to the Hebrew frequentative Imperfect).

3. A state conditioning another verb.

1. (1) *a.* ܡܢܣܒܝܢ *are we to look?* (Matt. 11:3).

ܥܒܕܝܢ ܥܠܡܐ *worlds exist* (Ad. Sp. 14:11).

ܟܠ ܡܕܡ ܕܐܡܪ ܐܢܐ ܘܐܡܪ ܩܕܡܟ *anything that I have said and am saying before you* (Ad. Sp. 26:3).

ܟܠ ܡܕܡ ܕܠܐ ܪܚܡ ܐܢܬ *whatsoever thou dost not love* (Sind. 1:18).

b. ܐܦ ܗܫܐ ܐܢܐ ܩܒܠ ܦܩܕܢܗ *now also I receive his commandment* (Over. 172:5).

ܗܫܐ ܗܕܐ ܐܬܐ ܠܗܫܐ *this has come unto the present* (Over. 215:14).

ܗܫܐ ܐܡܪ ܐܢܐ ܠܟ *now I say to you* (Acts 5:38).

(2) *a.* ܢܬܟ ܐܚܘܟ *thy brother shall rise* (John. 11:23).

ܐܢܐ ܣܠܩ ..... ܘܒܬܪ ܕܣܠܩܬ ܐܫܕܪ ܐܢܐ ܠܟ *I am about to ascend and after I have ascended I shall send to thee* (Ad. Ap. 4:15).

ܬܗܘܐ ܐܢܬ ܡܠܟܐ ܬܚܬ ܗܘ *thou shalt be king instead of him* (Sind. 3:12).

b. ܟܕ ܬܚܙܘܢ ܗܝ ܐܬܬܐ *when ye shall see the sign* (Matt. 24:15).

ܠܐ ܬܫܬܘܩ ܐܢܬ ܠܥܠܡ ܠܡܚܐ ܐܝܕܝܟ *thou shalt never wash* (John. 13:8).

ܗܐ ܐܢܐ ܫܕܪ ܐܠ *behold I shall send* (Mal. 3:1).

ܥܕ ܕܫܬ ܝܘܡܬܐ ܗܠܝܢ ܥܒܪܝܢ *until six days be passing away* (Sind. 2:20).

ܠܡܪܘܢ ܐܝܬܝ ܠܗ ܠܛܠܝܐ *to-morrow I shall bring the youth* (Sindban 2:9).

ܥܕ ܕܐܬܐ ܙܒܢ ܩܪܒܐ *until the time of war should come* (Jos. Sty. 64:11).

(3) *a.* ܗܘܐ ܡܠܦ ܐܝܬܘܗܝ *was teaching him* (Sind. 2:4).

ܗܘܘ ܐܟܠܝܢ *for they were eating* (Sind. 27:4).

ܐܬܪ ܕܗܘܘ ܡܩܛܠܝܢ ܐܢܫܐ *at the place where they were to be killed* (Mart. 1:91, 3:99.1).

ܘܫܪܝ ܘܗܘܐ ܚܙܐ ܠܟܠ ܡܕܡ ܒܨܝܪܘܬܐ *and began and continued to see* (Greek Imperfect) *everything clearly* (Mk. 8:25).

b. ܐܫܬܡܥ ܒܙܒܢ ܕܨܠܝ *were heard when they prayed* (Aph. 454:18).

ܙܒܢ ܣܓܝ ܗܝܡܢ ܗܘܐ *for a long time it was firmly believed* (Over. 225:15).

ܗܢܘܢ ܕܙܒܢܝܢ *those who were selling* (John. 2:14).

ܘܟܕ ܢܦܩܝܢ ܐܫܟܚܘ ܒܪ ܐܢܫ *and as they were going out, they found a man* (Matt. 27:32).

2. (1) *a.* ܐܪܝܐ ܡܟܠ ܒܣܪ ܒܛܝܪܘܬܗ *for the lion eateth flesh naturally* (Spic. Syr. 7:14).

ܘܟܠ ܕܡܦܪܐ ܦܪܝ ܡܕܟܐ ܠܗ *and whichever beareth fruits, he purgeth it* (John. 15:2. See also Mal. 3:17).

b. ܐܢܬ ܡܨܠܐ ܒܥܝܢ *whenever thou prayest* (Matt. 6:6).

ܐܦ ܟܕ ܡܨܠܐ *when thou prayest* (Matt. 6:5).

(2) ܝܕܥ ܐܢܐ ܠܗ ܕܦܩܕ ܠܒܢܘܗܝ ܒܬܪܗ *I know him that he will command his sons after him* (Aphr. 25:14. Compare Gen. 18:19).

(3) ܐܚܝ ܗܘܘ ܡܬܥܣܩܝܢ *the brethren used to go about* (Jos. Sty. 37:20).

ܡܩܕܚ ܗܘܐ ܩܕܚ *he used to kindle fire* (Sind. 269:9).

ܗܘܐ ܡܣܩ ܥܠ *and a mist used to go up* (Gen. 2:6. Comp. Matt. 27:30).

1. The participle denoting a state or continuous action.

(1) *a.* When the time is not defined by the context the participle generally denotes the present.

b. The present may be emphasized by a particle.

(2) *a.* For the sake of vividness or certainty the simple participle may be used for the future.

b. The future may be emphasized by particles and phrases denoting futurity; with some of which, it can scarcely be distinguished from our future perfect.

(3) *a.* When the participle refers to past time it is usually accompanied by the verb ܗܘܐ *"to be"*.

b. Without ܗܘܐ the past time is sometimes determined by the context.

2. The participle denoting a series of actions or states.

(1) In present time.

a. Especially in proverbial clauses.

b. After particles.

(2) In future time.

(3) In past time. Here the participle is accompanied by the verb ܗܘܐ.

3. (1) ܟܕ ܗܘܐ ܡܡܠܠ *while he was speaking* (Gen. 29:9).

ܐܝܬܝܗܒ ܠܗ ܠܐܒܓܪ ܕܗܘ ܐܝܬ ܒܗ ܐܦ ܐܕܕܝ *and brought him to Abgar, Addai himself knowing* (Add. 6:3).

ܘܟܠ ܗܢܝܢ ܕܐܬܘ ܩܕܡܘܗܝ ܟܕ ܠܐ ܨܒܝܢ *and all who came bowed before him unwillingly* (L'omilia di Giacomo di Saruq. 150).

ܘܢܦܩܘ ܟܕ ܫܒܚܝܢ ܠܐܠܗܐ *and they went out praising God* (Jos. Sty. 26:14).

(2) *a.* ܚܙܐ ܠܠܘܝ ܕܝܬܒ *he saw Levi (who was) sitting* (Mark 2:14).

ܡܢ ܕܐܬܚܕ ܕܓܢܒ ܢܓܢܒ *whosoever is taken (who is) stealing* (Prov. 6:30).

b. . . . . ܘܚܙܐ ܠܡܠܐܟ ܡܪܝܐ ܕܩܐܡ *and he saw the angel of the Lord standing* (Num. 22:31).

c. ܐܦ ܐܢܐ ܝܗܒܬ ܠܟܘܢ *I have made you accursed* (Mal. 2:9).

4. ܐܫܒܩ ܠܗ *I will let him go* (Sind. 8:13).

ܫܪܝܘ ܠܡܕܝܢܗ *they have begun to judge him* (Aphr. 220:14).

ܢܫܒܩ ܠܗܘ ܠܬܪܝܗܘܢ *let both grow together* (Matt. 13:30).

ܢܫܒܩ ܠܦܪܣ ܢܐܙܠ *let the Persians go* (Jos. Sty. 77:6).

5. ܠܡܐ ܢܡܘܬ ܗܘ *why would he die?* (1 Sam. 20:32); ܢܚܙܐ *must we look* (Lk. 7:20).

3. A participle may denote a state.

(1) Conditioning another verb. The participle is usually preceded by ܟ or ܒ and forms an adverbial clause of time, see § 137:2.

(2) Limiting a noun or pronoun, when:—

a. It may be preceded by ܕ and form an adjective clause.

b. Or the participle may be used as an accusative of state or condition. (Compare in Arabic مَرَرْتُ بِزَيْدٍ جَالِسًا I passed by Zaid, (as he was) sitting down (see Wright Arabic Gram. Vol. II, p. 122, sq.).

c. Or it may be an objective complement.

4. The Participle is frequently used as the objective complement of another verb.

5. The Participle may be used to denote the various moods. Compare § 114. 3, *Rem.* 1 and § 115. 6.

§ 117. The Passive Participle.

1. ܐܝܟ ܕܟܬܝܒ ܐܢܘܢ ܠܐ ܐܬܝܗܒ ܢܡܘܣܐ ܠܙܕܝܩܐ *as it is written: the law was not given for the righteous* (1 Tim. 1:9).

ܗܐ ܝܡܐ ܡܬܪܓܙ *behold the sea is disturbed* (Overbeck 384:16).

ܢܦܫܐ ܡܬܚܢܩܐ *the soul is strangled* (id. 385:8).

2. ܠܐ ܐܬܚܬܡ ܗܘ ܩܝܡܐ ܕܐܬܩܝܡ *for the covenant was not sealed* (Aphr. 28:8).

ܐܝܟ ܕܗܘ ܟܬܝܒ ܐܝܟܢܐ *which had been written thus* (Ad. 3:16).

3. (1) ܗܘ ܕܥܒܕ ܠܗ ܐܬܬܫܒܚ *hymns were made by him* (Jos. Sty. 52:1).

ܕܟܠ ܡܕܡ ܕܥܒܕ ܠܗ *whatsoever shall have been done by him* (2 Cor. 5:10).

(2) ܐܝܟ ܕܟܬܒ ܗܘ ܩܪܝܬ ܠܟ *books were read by thee* (Spic. Syr. 13:8).

ܐܝܟ ܕܫܡܥܢ ܐܢܚܢܐ *as we have heard* (Spic. Syr. 16:22).

4. ܐܢܐ ܡܘܩܢܐ *I possess* (Ad. 4:7).

ܕܒܛܚܝܢ *who trust* (Ps. II. 12).

ܐܢܬܘܢ ܕܒܛܚܝܢ ܒܗ *ye trust* (Ad. 23 ult.).

ܡܟܢܫܐ ܡܝܐ *having gathered water* (Lk. 14:2).

Rem.—ܡܣܒܒ ܠܗ *surrounding it* (Lk. 21:20).

ܡܫܬܒܚܝܢ ܠܗ *bearing them* (Mk. 6:55).

ܐܬܪܓܙ ܡܝܐ *he troubled the water* (John. 5:4).

5. ܕܕܟܪ ܐܢܐ ܟܠ ܡܕܡ ܕܥܒܕ *I remember all that he has done* (1 Sam. 15:2).

ܐܢܬܘܢ ܕܡܬܕܟܪܝܢ *ye are mindful* (Spic. Syr. 18:17).

6. ܠܐ ܡܕܡ ܕܡܬܬܫܟܚ *nothing to be blamed* (1 Tim. 4:4).

ܕܡܬܬܫܟܚ *to be blamed* (Ad. 26:18).

ܕܡܬܗܝܡܢ *to be believed* (Overbeck 54:9).

Rem.—ܡܬܦܬܚ *to be opened* (Ad. 14:18).

7. ܠܒܝܫ ܒܨܝܢ *clothed in Byssus* (Ez. 9:2).

8. ܐܝܕܐ ܡܚܝܐ *wounded in the hand* (Barh. 170:19 [Uhl.]).

1. The passive participle represents the result of an action as continuing.

2. With ܗܘܐ this participle forms a kind of pluperfect. See § 127. 1 (2).

3. (1) The logical subject preceded by ܠ is often put after the passive participle.

(2) A logical object may be used as the grammatical subject.

4. Some particles of the form ܡܟܬܒ are used in an active sense as well as a passive.

Rem.—The passive participle so used governs an accusative.

5. Peculiar is the use of the passive participle of verbs like ܕܟܪ and ܝܕܥ *"to remember"*.

6. Sometimes the passive participle is used like a gerundive.

Rem.—Reflexive participles are used in this sense.

7. Passive participles of verbs which take two accusatives, take the second accusative after them.

8. Passive participles may take after them an accusative of specification.

§ 118. Participles as Nouns.

1. ܚܒܝܒܐ *friend.*

ܣܡܟܐ *pillar.*

ܛܦܪܐ *bird.*

ܪܥܝܐ *shepherd.*

2. ܐܟܠ ܠܚܡܝ *eating of my bread* (Ps. 41:9).

ܕܚܠܝ ܫܡܟ *fearers of thy name* (Ps. 61:5).

ܡܒܪܟ ܡܒܪܟܝ ܠܡܪܝܐ *blessed be the Lord* (Ps. 37:22).

ܐܟܠ ܒܣܪ ܐܢܘܢ *they are flesh eaters* (Spic. 7:15).

ܡܒܪܟ ܡܒܪܟܝ ܠܡܪܝܐ *blessed of the Lord* (Gen. 24:31, 26:29).

3. ܣܢܐ ܠܛܝܒܘܬܐ *deniers of beneficence (unthankful)* (2 Tim. 3:2).

ܫܟܒ ܥܡ ܕܟܪ *lying with males* (1 Tim. 1:10).

4. ܪܘܚܐ ܛܥܝܬܐ *a wandering spirit* (Is. 19:14).

ܒܨܠܘܬܗ ܕܐܬܩܒܠ *by whose accepted prayer* (Aphr. 454:19).

ܥܡܡܐ ܛܥܝܬܐ *erring heathen* (Addai 42 ult.).

1. Some participles have become real substantives.

2. Participles are used in construction before nouns.

3. Some participles receive a preposition between them and the noun, though the participle itself remains in construction.

4. The participle is sometimes used as an attribute.

§ 119. The Infinitive Absolute.

1. (1) *a.* ܡܘܬ ܬܡܘܬ *thou shalt surely die* (Gen. 3:2).

ܡܬܝܣܪܝܢ ܐܢܚܢܐ *we are chastened* (1 Cor. 11:32).

ܒܐܠܗܐ ܡܬܦܠܓܝܢ ܗܢܘ *concerning God they are doubting* (Spic. Syr. 2:25).

b. ܒܠܚܘܕ ܗܝܡܢ ܒܠܚܘܕ *only believe* (Spic. Syr. 2:13).

ܛܝܣ ܛܝܣ *flew swiftly* (Dan. 9:21).

(2) ܠܐ ܐܝܬ ܠܗ ܠܡܠܦܐ ܕܫܐܠܝܢ ܫܐܠܐ ܠܡܠܦܐ *for teachers are asked questions they do not ask them.*

2. ܗܘ ܦܘܠܣ ܒܙܒܢ ܒܙܒܢ ܐܬܝܪ ܐܬܝܪ ܗܘ *Paul was at times imprisoned and at times stoned* (Aphr. 300:20).

Rem. 1. (1)—ܠܡܩܛܠ ܠܟܠ *to kill at all* (Spic. Syr. 17:20).

ܐܢ ܒܢܝ ܐܢܫܐ ܢܡܝܢ ܗܠܝ *when the sons of men sleep this sleep* (Aphr. 170:12).

(2)—ܨܘܡܗ ܕܨܡܘ *the fast that they fasted* (Aphr. 49:12).

ܛܦܠܬܐ ܕܚܛܝܘ ܒܗ *the folly with which they have sinned* (Sim. Sty. 295:24 [Nöld.]).

1. The infinitive is used absolutely in order to intensify the meaning of the verb.

(1) *a*. Before the verb.

b. Sometimes after the verb.

(2) In contrasted statements.

2. Without the finite verb the infinitive is occasionally found.

Rem. 1. (1)—Instead of the Infinitive Absolute an abstract noun from the same or a cognate root is sometimes used, especially when the idea of the root is to be further modified or when two infinitives would stand together.

(2) This abstract noun can precede and be connected with the verb by ʔ.

§ 120. The Infinitive Construct.

1. (1) ܐܝܬ ܠܡܫܒܚ ܠܐܠܗܐ *if to glory is necessary* (2 Corr. 11:30).

ܠܐ ܫܝܪ ܠܒܢܝ ܐܝܣܪܝܠ ܠܡܬܟܢܫ ܬܘܒ *it belongeth not to Israel again to be assembled* (Aphr. 359:7).

(2) ܒܢܝ ܠܡܒܢܐ *he began to build* (Jos. Sty. 24:11).

ܠܐ ܡܫܟܚ ܠܡܐܣܝܐ ܐܢܘܢ *he cannot be healed* (Aphr. 136:4).

(3) ܠܡܐܡܪ *saying* (Jon. 3:1).

ܚܢܢ ܡܬܟܢܝܢ ܠܡܩܘܡ *we are ready to stand* (2 Cor. 5:10).

(4) ܚܛܐ ܠܡܚܛܘ *cut off by sinning* (Jos. Sty. 20:15).

ܠܡܥܒܕ *by making* (Gen. 2:3).

(5) ܐܝܟ ܚܠܡܐ ܠܡܬܚܠܐ *as a dream are to be dissolved.*

ܐܦ ܐܢ ܐܡܘܬ ܥܡܟ ܠܐ ܐܟܦܪ ܠܟ *though I shall have to die with thee* (Matt. 26:35).

ܐܦ ܗܢܐ ܠܐ ܢܐܡܪ ܠܡܐܡܪ *but this cannot be said* (Jos. Sty. 5:20).

(6) ܛܒ ܠܡܥܒܕ ܛܒ ܡܢ ܠܡܬܪܚܩ ܡܢ ܚܛܝܬܐ *easier is it to do good than to keep oneself from evil* (Spic. Syr. 6:10).

ܥܠ ܡܐ ܥܘܠܬܝ ܪܒܐ ܠܡܫܒܘܩ *my sin is too great to forgive* (Gen. 4:13. Compare Jon. 4:3).

2. (1) ܠܡܩܝܡ ܒܢܐ *to raise up children* (Matt. 3:9).

ܠܡܩܛܠ ܢܦܫܝ *to kill my soul* (Ps, 40:14).

ܕܗܘ ܥܬܝܕ ܠܡܬܒܥ ܩܪܒܐ *that he was ready to deliver battle* (Jos. Sty. 18:10).

ܠܡܠܥܝܬ ܐܪܥܐ *to curse the earth* (Gen. 8:21).

(2) ܠܡܥܒܕܗܘܢ *to make them* (lit. *for the making of them*) (Aphr. 319:5).

1. The infinitive construct always takes ܠ before it. It may be used:—
(1) As the subject of a verb.
(2) As the object of a verb.
(3) To denote the purpose or result or manner of an action. Compare § 137. 3, 4.
(4) As a gerundive.
(5) With ܐܝܬ and ܠܝܬ, but sometimes without to denote "*can*", "*must*", "*have to*" &c.
(6) After the comparative ܝܬܝܪ, in which case the infinitive clause is preceded by the relative ܕ. § 100, *Rem.* 2.

2. (1) Like any finite verb, the infinitive can govern an object.
(2) Like any noun, it can take a pronominal suffix in the genitive.

§ 121. The Subject of the Verb.

1. ܒܪܝܬ ܐܠܗܐ *God created* (Gen. 1:1).

ܘܐܪܥܐ *and the earth was* (Gen. 1:2).

ܘܐܡܪܬ ܐܢܬܬܐ *and the woman said* (Gen. 3:2).

2. (1) ܚܙܐ ܥܡܐ *the people saw* (Ex. 32:1; John 5:3).

ܓܢܕܐ ܕܗܘܘ ܥܡܗܘܢ ܐܬܦܪܫܘ *the troops of Romans who were with them had dispersed themselves* (Jos. Sty. 47:20)

ܟܠ ܟܢܫܐ ܩܡ *the whole assembly rose* (Lk. 23:1).

ܫܪܝܢ ܕܚܝܠܐ ܚܙܘ *the rest of the army saw* (Jos. Sty. 54:18, see also Mt. 27:49; Acts 26:13). ܓܥܘ ܟܠ *each cried* (Jonah 1:5).

(2) ܟܠ ܩܪܬܐ ܐܬܟܢܫܬ *the whole city assembled* (Acts 13:44).

ܐܢ ܟܠ ܟܢܫܐ ܐܬܟܢܫ *if the whole church be assembled* (1 Cor. 14:23).

ܐܘ̈ܟ̈ܠ̈ܣ̈ ܕ̈ܥ̈ܡ̈ܐ ܕ̈ܐ̈ܙ̈ܠ̈ܝ̈ܢ̈ ܒ̈ܬ̈ܪ̈ܗ̈ ܘ̈ܩ̈ܐ̈ܡ̈ܝ̈ܢ̈ *for the multitude of the people were following after him and crying* (Acts 21:36).

(4) ܚ̈ܕ̈ ܒ̈ܚ̈ܕ̈ ܫ̈ܪ̈ܝ̈ܘ̈ ܠ̈ܗ̈ *one after another began to say to him* (Matt. 26:22).

ܐ̈ܡ̈ܪ̈ܝ̈ܢ̈ ܠ̈ܗ̈ ܚ̈ܕ̈ ܒ̈ܚ̈ܕ̈ *they say to him one by one* (Mk. 14:19).

(5) ܠ̈ܐ̈ ܗ̈ܘ̈ ܡ̈ܢ̈ ܗ̈ܠ̈ܝ̈ܢ̈ ܕ̈ܩ̈ܐ̈ܡ̈ *not one of these things happens* (Spic. Syr. 14:5).

ܐ̈ܢ̈ܫ̈ ܚ̈ܕ̈ ܡ̈ܢ̈ ܗ̈ܠ̈ܝ̈ܢ̈ ܕ̈ܪ̈ܥ̈ܐ̈ ܠ̈ܐ̈ *that not one of these men should see the land* (Deut. 1:35).

3. (1) ܒ̈ܕ̈ ܡ̈ܝ̈ܐ̈ ܐ̈ܬ̈ܪ̈ܥ̈ܝ̈ *when the waters are troubled* (John. 5:7).

ܫ̈ܡ̈ܝ̈ܐ̈ ܐ̈ܬ̈ܬ̈ܝ̈ ܡ̈ܛ̈ܪ̈ *the heavens gave rain* (Jos. 5:18).

(2) ܒ̈ܗ̈ ܗ̈ܘ̈ ܚ̈ܝ̈ܐ̈ *in him was life* (John. 1:4).

ܠ̈ܐ̈ ܬ̈ܗ̈ܘ̈ ܒ̈ܝ̈ܫ̈ ܡ̈ܪ̈ *and there shall not be bitter absinthe* (?) (Ezek. 28:24).

4. ܘ̈ܫ̈ܒ̈ܚ̈ܬ̈ܐ̈ ܘ̈ܐ̈ܬ̈ܥ̈ܒ̈ܕ̈ ܒ̈ܗ̈ *and psalms and hymns were made by him* (Jos. Sty. 52:1).

ܐ̈ܬ̈ܘ̈ܬ̈ܒ̈ܐ̈ ܝ̈ܘ̈ܢ̈ܝ̈ܐ̈ ܒ̈ܗ̈ *Greek letters were written on it* (Jos. Sty. 66:10).

5. (1) ܐ̈ܦ̈ ܟ̈ܠ̈ ܗ̈ܢ̈ ܕ̈ܦ̈ܛ̈ܪ̈ܝ̈ܩ̈ *Patricius and Hypatius beseiged Amid* (Jos. Sty. 52:14).

ܘ̈ܦ̈ܠ̈ ܒ̈ܪ̈ ܐ̈ܢ̈ܫ̈ ܕ̈ܒ̈ܪ̈ܢ̈ܒ̈ *But Paul and Barnabas abode in Antioch* (Acts 15:35).

(2) ܐ̈ܬ̈ ܡ̈ܪ̈ܝ̈ܡ̈ ܡ̈ܓ̈ܕ̈ܠ̈ܝ̈ܬ̈ܐ̈ ܘ̈ܐ̈ܚ̈ܪ̈ܬ̈ ܡ̈ܪ̈ܝ̈ܡ̈ *Mary Magdalene and the other Mary came* (Mk. 28:1).

ܘ̈ܒ̈ܥ̈ܕ̈ ܕ̈ܗ̈ܘ̈ ܪ̈ܓ̈ܫ̈ܐ̈ ܘ̈ܒ̈ܥ̈ܕ̈ ܕ̈ܗ̈ܘ̈ ܡ̈ܓ̈ܐ̈ ܘ̈ܒ̈ܥ̈ܕ̈ ܕ̈ܗ̈ܘ̈ ܡ̈ܠ̈ܚ̈ܡ̈ܐ̈ *and when were the earthquake and the famine and the pestilence and the war* (Jos. Sty. 1:4).

6. ܐ̈ܢ̈ ܘ̈ܗ̈ܘ̈ ܢ̈ܩ̈ܘ̈ܡ̈ *and we arise, I and he* (Jos. Sty. 29:13. 17).

ܐ̈ܢ̈ܬ̈ ܘ̈ܝ̈ܘ̈ܣ̈ܦ̈ ܟ̈ܬ̈ܡ̈ܝ̈ ܝ̈ܘ̈ܡ̈ܐ̈ *thou and Joseph have concealed the day* (Legends of St. Mary 25:3. See also J. S. 92:3; Lk. 2:48; S. S. 31:1).

Rem. 1.—إِنَا وَعِيسَا سِي صَمْنَا إِلَهَ *I and Messiah are of one nature* (Assem. 1:347. 28 [Uhl.]).

كَ وَ أَيِدَ وَعْلَ صَمْرِ *enter thou and all thy house* (Gen. 7:1).

Rem. 2.—وَعْنَمَرِ وَ مَرْكَمِ *he and Mary were going* (Legends of St. Mary 26:10).

كَمَ شَمْدَا وَمَشَ *the old woman and Joseph went in* (Legends of St. Mary 27:10).

7. هَاجِمِ *they are asking* (Mal. 2:7); كَصَنَا مَرِ جِمِ *why do we lie?* (Mal. 2:10); لَا أَمْزِمِ إِلَهَ *and if ye say* (Mal. 2:14).

1. Regularly, the verb conforms in gender and number with the subject.

2. (1) Collectives, or other words when denoting more than one individual, take a verb in the plural. Compare § 90. 4.

(2) But a collective noun conveying the idea of unity requires a verb in the 3rd person singular. Compare § 90. 4.

(3) Hence arises the peculiar construction when in the same sentence two verbs agreeing with one subject are put one in the plural and the other in the singular.

(4) سِي سِي *„one another"* takes a verb in the plural.

(5) سِي جِ before a negative takes a verb in the plural.

3. Nouns plural in form but singular in signification

(1) Generally take a verb in the plural.

(2) Sometimes they take a verb in the singular.

4. The passive participle followed by a ـَ denoting the agent sometimes is uninflected.

5. (1) When a verb has for its subject two or more distinct nouns, it is generally in the plural number.

(2) It may be put in the singular number.

6. When the subjects are of different persons the first is preferred to the second or third and the second to the third.

Rem. 1.—With two subjects, one of the first or second, the other of the third person, the verb is sometimes put in the first or second person singular as if there were but one subject.

Rem. 2.—When the subjects are of different gender, the verb prefers the masculine.

7. When the subject of a participle is a personal pronoun, it is usually not expressed, except when it is in the first or second person.

§ 122. Impersonal Verbs.

1. ܘܗܘܐ *and it happened* (Lk. 10:13).

ܘܢܗܘܐ ܠܢ *and that it may be well with us* (Deut. 6:24).

2. ܘܐܬܝܓܪ ܠܝܘܢܐ ܒܝܘܢܐ ܘܪܥ ܠܗ *it was painful to Jonah and it was grievous to him* (Jon. 4:1).

ܘܠܐ ܢܬܟܠ ܠܗܘܢ *and it should not be weary to them* (Lk. 18:1).

ܐܬܩܨܦ ܒܗ ܒܗܕܐ ܕܪܗܬܐ *I was grieved with that generation* (Heb. 3:10, see also Gal. 1:9; 2 Thess. 3:13; Ephr. 3:13).

3. ܐܡܪ ܠܝܥܩܘܒ *they announced to Jacob* (Gen. 48:2).

ܢܟܬܒܘܢ ܒܗ ܐܓܪܬܐ *let them write for me letters* (Neb. 2:7).

4. (1) ܠܐ ܛܪܝܚ ܠܝ *to me it is not irksome* (Phil. 3:1).

ܢܦܫܝ ܥܨܝܒܐ ܗܝ ܒܗ ܥܕ ܡܘܬܐ *my soul is sorrowful even unto death* (Matt. 26:38).

ܠܐ ܡܫܟܚ *it is not possible* (Jos. Sty. 46:6).

ܠܐ ܐܬܟܣܝ ܡܢ ܕܥܬܟ *it has not escaped thy knowledge* (Jos. Sty. 15:16).

(2) ܡܫܟܚ ܒܝܕ ܡܪܝܐ *it is in his power* (Spic. Syr. 5:13).

ܗܟܢܐ ܠܐ ܡܬܚܙܐ ܕܢܗܘܐ *so it is necessary that it should be* (Matt. 26:54).

Rem.—ܛܒ ܠܝ ܕܐܡܘܬ *it is better for me to die* (Jon. 4:3).

5. ܐܬܓܠܝ ܡܢ ܩܕܡ ܕܐܬܓܠܝ *for certainly it has been manifested* (Jos. Sty. 2:2).

ܐܬܦܩܕ ܠܝ ܡܢ ܩܕܡܟ *it has been commanded me by thee* (Jos. Sty. 3:21).

ܐܝܟ ܕܫܡܥܢ *as we have heard* (Spic. Syr. 16:22).

Rem.—ܐܬܝ ܕܪܣܐ ܪܡܣܘ ܒܗܘܢ *tramplers have trampled them* (Nah. 2:3).

لَا تَدُوسُ دَائِسٌ *the treader shall not tread out* (Is. 16:10).

إِنْ يَمُوتُ إِنْسَانٌ *if a man die* (Num. 6:9).

قَدْ صَدَرَ أَمْرٌ *a command has been issued* (Jos. Sty. 49:8).

The following forms of the verb are used impersonally. Compare § 64. 9—11.

1. The third masculine singular.
2. The third feminine singular.
3. The third plural.
4. The participles.

(1) The feminine singular.

(2) The masculine singular.

Rem.—Adjectives, also, may be used in this impersonal sense.

5. Frequently the passive is used in an impersonal verb.

Rem.—Instead of the impersonal construction we meet occasionally with a subject from the same root.

Note—Generally this is a literal translation of the Hebrew; oftener, however, the Hebrew participle is dropped in the Peshito and the subject is unexpressed or expressed by إِنَّمَا as in Deut. 22:8.

§ 123. The Object of the Verb.

1. (1) أَخَذَ طِفْلًا *he took a child* (Luke. 9:47).

رَأَى امْرَأَةً جَمِيلَةً *he saw a beautiful woman* (Sind. 4:9).

(2) مَعْرِفَةٌ مِنَ الْحِكْمَةِ الْحَقِيقِيَّةِ الَّتِي لَمْ يَقْبَلُوهَا *knowledge from the true wisdom they have not received* (Spic. Syr. 2:22).

(3) مَنْ يَلُومُ إِنْسَانًا *who would blame a man* (Spic. Syr. 6:1).

وَلَمْ يَتَأَلَّمْ إِنْسَانًا *and suffered not a man* (Lk. 8:51).

(4) وَثَلَاثَةً مِنْ هَؤُلَاءِ الْفُرْسِ طَعَنَ *and three of these Persians he pierced* (Jos. Sty. 68:4).

2. (1) لِكَيْ يَرَى النِّهَايَةَ *that he might see the end* (Matt. 26:58).

قَدْ قَبِلْتُ رَسَائِلَ *I have received letters* (Jos. Sty. 1:1, see also 3:15, 4:11, et al.).

(2) ܐܠܗܐ ܠܐ ܚܙܐ ܐܢܫ *God, no man hath seen* (John. 1:18).

ܡܚܝ ܗܘ ܕܗܘܝܬ ܡܫܠܡ ܠܝ *my deficiency thou wast supplying* (Jos. Sty. 3:9. See also 3:12, and Matt. 27:42).

(3) ܐܦܣܘ ܠܟܢܫܐ *they persuaded the multitudes* (Matt. 27:20).

ܕܚܙܝܬ ܗܘ ܐܬܘܬܐ *when I saw the signs* (Jos. Sty. 3:17. See also Jos. Sty. 3:14, 18:5, and Matt. 26:72, 27:30).

(4) ܠܝܫܘܥ ܐܢܬܘܢ ܒܥܝܢ *Jesus, ye are seeking* (Matt. 28:5).

ܘܠܝ ܒܥܝܬ *and me hast thou begged* (Jos. Sty. 3:12. See also Mt. 26:48, 27:32).

Rem.—ܕܢܐܒܕܘܢ ܠܝܫܘܥ ܕܠܡ *but that they should destroy Jesus* (Matt. 27:20).

(5) ܫܩܠ ܐܢܘܢ ܠܟܣܦܐ *and he threw down the silver* (Mt. 27:5).

ܟܕ ܐܡܪ ܐܢܐ ܠܡܠܬܐ ܗܕܐ *when he told this word* (Aphr. 520:18).

(6) ܐܦ ܐܢܬ ܒܩܢܐܘܬܟ ܐܡܪܬ ܗܕܐ *in thy zeal thou hast said this* (Jos. Sty. 5:5).

ܕܕܡ ܒܢܝܗ ܠܟܠܒܐ ܠܚܝܫ *his own blood the dogs licked* (Aphr. 183:16).

ܚܝܐ ܘܫܠܡܐ ܗܒܬ ܐܢܐ *life and peace have I given* (Mal. 2:5).

Rem.—ܠܐ ܝܕܥܝܢ ܩܫܝܐ ܠܐ ܡܒܥܝ ܠܗ *they know not stubbornness* (Aphr. 177 end).

(7) ܠܩܚܘ ܐܢܘܢ ܠܟܣܦܐ *they took the silver* (Matt. 27:6).

ܘܣܟܪܘ ܠܟܣܦܐ *and they closed the mine* (Jos. Sty. 68:13. See also Jos. Sty. 21:18, 5:17; Matt. 26:51, 57:69, 27:59).

Rem.—ܚܙܝܬ ܠܣܛܢܐ ܐܝܟ ܒܪܩ ܐܢܐ *I beheld Satan* (Lk. 10:10).

ܘܟܕ ܓܪ ܠܗ ܠܦܓܪܐ *and as he was dragging away the corpse* (Jos. Sty. 68:9, see also Jos. Sty. 4:11; Syr. Spic. 6:13).

(8) ܠܩܒܘܪܗ ܥܡ ܓܘܫܡܗ ܕܡܝܬ *he would take with him the dead body* (Jos. Sty. 68:7).

ܘܠܝ ܦܩܕܬ *and me thou didst command* (Deut. 4:14).

1. When the object is indefinite, it may be with or without ܠ and may be before or after the verb, that is the following constructions all meaning „*he built a house*" may occur.

(1) حنا عمدا.

(2) عمدا حنا.

(3) حنا حعمدا.

(4) حعمدا حنا.

2. When the object is definite and direct the following cases arise meaning *„he built the house"*.

(1) حنا عمدا.

(2) عمدا حنا.

(3) حنا حعمدا.

(4) حعمدا حنا.

Rem.—The object with ل may be put before the particles which connect the sentence with that which precedes.

(5) حنا عمدا.

(6) عمدا حنا.

Rem.—The participle does not take the pronominal suffix directly but governs it by means of ل. See (7) Remark.

(7) حنا حعمدا.

Rem.—The participle takes the pronominal suffix just as in the construction (6). See (6) Remark.

(8) حعمدا حنا.

§ 124. The Verb with an Indirect Object.

1. ܐܡܪ ܠܗ ܐܝܟ ܗܟ ܐܡܪ *but they said to him* (Matt. 27:4).

ܐܡܪ ܠܗ ܐܝܟ ܗܟ ܐܡܪ *but we said to him* (Spic. Syr. 1:5).

ܕܝܢ ܠܗ ܗܘ ܕܝܢ *that was due to him* (Jos. Sty. 3:1).

2. ܠܟ ܐܬܝ ܗܘ ܡܠܬܐ ܕܫܕܪ *to you is the word sent* (Acts 13:26).

3. ܐܡܪ ܠܗ ܠܝܫܘܥ ܡܢܐ ܐܥܒܕ ܠܟ *And to Jesus what shall I do* (Matt. 27:22).

4. ܥܒܕܘܗܝ ܐܡܪܘ ܠܡܪܝܐ *his servants said to the Lord* (Jos. Sty. 4:10).

2. ܢܚܬ ܠܗ *he went down for himself;* ܐܙܠ ܐܢܐ ܠܟ *I am going* (Ad. 4:15).

The Indirect object is preceded by ܠ. The following constructions occur.

1. ܐܡܪ ܠܗ *he said to him.*

2. ܠܗ ܐܡܪ *to him he said.*

3. ܐܡܪ ܠܡܪܝܐ *to the Lord he said.*

4. ܐܡܪ ܠܗ ܠܡܪܝܐ *he said to him i. e. the Lord.*

5. The so-called ethical dative is of frequent occurrence in Syriac; but it can scarcely ever be translated into English. See § 101 B, 1 (1), *Rem.* 3.

§ 125. The Verb with Two or More Objects.

Four cases occur. The verb may govern

1. Two direct objects.
2. Two indirect objects.
3. Two objects, one direct, the other indirect.
4. Three objects, one direct, two indirect.

1. (1) ܫܐܠܘ ܠܗ ܐܬܐ *they asked of him a sign* (Aphr. 460:20).

ܫܐܠܬ ܠܗ ܡܠܐ *I asked him words* (questions) (Aphr. 395:2).

ܠܡܕܬܟܘܢ ܢܡܘܣܐ ܘܕܝܢܐ *I taught you laws and judgements* (Deut. 4:5).

ܐܘܪܚܐ ܕܕܝܢܐ ܠܐ ܐܠܦ ܠܗ *he has taught him the way of judgment* (Is. 40:14. See also Lk. 11:5, 15:22; Ex. 27:2; Lk. 23:11; John. 14:26).

ܘܡܠܐ ܠܗ ܚܠܐ *and filled it with vinegar* (Matt. 27:48).

ܢܦܪܥ ܠܗܘܢ ܚܡܬܐ ܘܪܓܙܐ *he will reward them indignation and wrath* (Rom. 2:8).

(2) ܠܒܫܘ ܐܝܬܝܗܘܢ ܠܒܘܫܐ *they clothed him with a robe* (Matt. 27:28).

ܐܥܒܪ ܠܗܘܢ ܠܡܥܒܪ ܝܪܕܢ *he caused them to pass over Jordan* (Aphr. 357:8).

Rem.—أَوْرَثْتُ بَنِي إِسْرَائِيلَ *I caused the children of Israel to inherit the land* (Aphr. 20:4).

وَأَخَذُوا مِنِّي حُلَّتَهُمُ الْبَرَّاقَةَ *and they took from me their glittering robe* (Apost. Apoc. 274:16).

(3) أَرَى الْمُعَمَّدِينَ سِرَّ الْمَعْمُودِيَّةِ *he showed them the mystery of baptism* (Aphr. 226:11).

الْجَائِعِينَ أَشْبَعَ بِالْخَيْرَاتِ *the hungry he fills with good things* (Lk. 1:53).

أَرِنَا الْأَبَ *show us the father* (John. 14:8).

2. لِيَكُونَ لَهُمْ طَعَامًا *that it might be to them for food* (Jos. Sty. 69:4).

لِأَنَّ لِبُنْيَانِكُمْ أَعْطَانَا *because that for your edification he hath given it to us* (2 Cor. 10:8).

3. (1) أَسْلَمَ الْغُلَامَ لِسِنْدْبَانَ *he delivered the lad to Sindban* (Sindb. 1 ult.).

وَأَعْطَى الْأَدِيسِيِّينَ حِنْطَةً *and he gave wheat to the Edesenes* (Jos. Sty. 67:14).

وَأَسْلَمَهُ لِبِيلَاطُسَ *and he delivered him to Pilate* (Matt. 27:2).

(2) وَأَعْطَاهُ حَيَاةً *and he gave him life* (Jos. Sty. 3:2).

صَنَعَ لَهُ وَلِيمَةً *he made for him a feast* (Sindb. 2:23, see also Acts 13. 14. 20. 21. 32 and Matt. 26:15).

(3) أَرْسَلَ أَيْضًا رُسُلَهُ إِلَى الْعَالَمِ *he again sent his Messiah into the world* (Aphr. 5:1).

أَفْرِزُوا لِي شَاوُلَ لِلْعَمَلِ *set apart Saul for the work* (Acts 13:2).

وَأَنَا أُسَلِّمُهُ لَكُمْ *and I will deliver him to you* (Matt. 26:15).

لَا يَقْبَلُونَ الْهَرْطُوقِيِّينَ لِلْمَعْمُودِيَّةِ *they should not be receiving heretics to baptism* (Overbeck 220:19).

(4) أَنْ يُسَلِّمَ لَهُمْ بَرَبَّا *that he should deliver to them Barabbas* (Matt. 27:20).

4. ܐܦܪܫܘ ܠܝ ܠܫܐܘܠ ܘܠܒܪܢܒܐ ܠܥܒܕܐ *set apart for me Saul and Barnabas for the work* (Acts 13:2).

ܠܐ ܢܬܒܗܬ ܠܓܒܪܐ ܗܕܐ ܕܢܬܠܦ ܠܢ ܠܡܠܦܢܘܬܐ *we should not be ashamed to take this woman to us for instruction* (Overb. 102:15).

5. ܩܠܝ ܫܡܥܬ *thou didst hear my voice* (Jon. 2:3); ܘܢܫܠܛ ܒܢܘܢܐ ܕܝܡܐ *rule over the fish of the sea* (Gen. 2:28); ܘܩܪܐ ܐܠܗܐ ܠܪܩܝܥܐ ܫܡܝܐ *God called the firmament heaven* (Gen. 1:8).

1. (1) Verbs of asking, teaching, filling, rewarding &c., may take two direct objects.

(2) Any causative (Aph'el or Shaph'el) may take two direct objects.

Rem.—Either accusative may have ܠ.

(3) Sometimes the Intensive Species governs two direct objects.

2. Occasionally we meet with verbs having two indirect objects.

3. Many verbs take both a direct and an indirect object; the indirect object always taking ܠ, the direct object being either with or without it. We have the following cases.

(1) ܒܢܐ ܠܗ ܒܝܬܐ *he built a house for him.*

(2) ܒܢܐ ܠܗ ܒܝܬܐ *a house for him he built.*

(3) ܒܢܐ ܒܝܬܐ ܠܗ *a house he built for him.*

(4) ܒܢܐ ܠܗ ܒܝܬܐ *a house for him he built.*

4. Sometimes we have a verb having one direct and two indirect objects, all three preceded by ܠ.

5. By means of a preposition before their object, some verbs have their meaning supplemented, or modified.

§ 126. Passives &c., with the Object.

1. ܐܬܬܠܡ ܠܟ ܒܝܫܬܟ *thou hast been repaid thy evil* (2 Sam. 16:8).

ܐܬܬܠܡ ܠܗܘ ܕܝܢܐ ܙܕܝܩܐ *they have been repaid a just judgment* (Aphr. 49:3).

ܗܝܟܢܐ ܫܡܥܘܢ ܟܐܦܐ ܐܬܡܠܝ ܒܪܘܚܐ ܩܕܝܫܐ *then Simon Peter was filled with the Holy Ghost* (Acts 4:8).

ܐܝܟ ܕܐܬܠܦܬ ܒܗ *which thou hast been taught* (Lk. 1:4).

Rem.—ܐܬܡܠܝ ܚܟܡܬܐ *he was full of cunning* (Aphr. 61:11).

ܠܒܫܬ ܫܘܒܚܐ ܕܝܩܪܐ *thou art clothed with glory* (Aphr. 494:12).

ܡܬܟܣܝܢ ܟܣܬܐ *wearing (covered with) turbans* (Jos. Sty. 25:1).

2. (1) ܐܝܬܝܕܘܗܝ *they knew him* (Mk. 6:54).

ܘܐܬܝܕܘܗܝ *and they knew him* (Lk. 24:31).

ܐܬܚܫܒܬ ܥܡ ܚܕ ܡܢ ܚܒܪܝ *I thought about one of my companions* (Sindb. 9:5).

ܐܕܟܪ ܫܡܗ ܕܡܫܝܚܐ *I make mention of the name of the Messiah* (Addai 20:19).

Rem.—ܠܒܫܘ ܣܩܐ *they clothed themselves with sackcloth* (Jon. 3:5). Compare Jon. 3:8 ܢܬܟܣܘ ܣܩܐ *they covered themselves with sackcloht.*

(2) ܐܟܣܝ ܠܟ ܒܠܒܘܫܟ *cover thyself with thy garment* (Acts 12:8).

ܡܬܟܣܐ ܢܘܗܪܐ ܐܝܟ ܠܒܘܫܐ *thou coverest thyself with light* (Ps. 104:2).

3. (1) ܕܠܐ ܐܬܚܛܝܘ ܒܗ ܒܥܝܢ *to whom some evils have not happened* (Jos. Sty. 81:4).

ܠܐ ܝܕܥܝܢ ܡܢܐ ܗܘܐ ܥܠܝܗ *we know not what has happened to him* (Acts 7:40).

ܟܠ ܡܕܡ ܕܗܘܐ ܠܗ *all which happened to her* (Addai 12 ult.).

(2) ܒܬܝܐܒܘ ܬܝܐܒ ܠܝ *with desire the desire has come to me* (Lk. 22:15).

ܗܢܐ ܬܝܐܒ ܐܬܐ ܠܝ ܕܐܙܠ ܐܢܐ ܠܐܘܪܫܠܡ *this desire has come to me that I may go to Jerusalem* (Overbeck 164:23).

4. (1) ܐܬܥܒܕ ܢܣܝܐ ܣܓܝܐ *great cures he was working* (Ad. Apos. 7:14).

ܠܡܕ ܥܡܐ ܡܕܥܐ *he taught the people knowledge* (Eccles. 12:9).

ܩܝܡ ܥܡܗܘܢ ܩܝܡܐ *he made a covenant with them* (Jos. Sty. 90:5).

ܢܕܪ ܢܕܪܐ *he vowed a vow* (Sindb. 1:3).

ܬܫܪܥ ܡܝܐ ܫܪܥܐ *let the waters swarm with swarms* (Gen. 1:20).

(2) ܐܬܬܪܥ ܫܓܝܐ *he experienced great agony* (Sindb. 3:14).

ܐܬܦܩܕ ܦܩܘܕܐ *he was commanded a command* (Jos. Sty. 49:8. See § 122. 5 Rem.).

1. (1) Verbs which in the active govern two direct objects may govern one in the passive, the other becoming the subject.

Rem.—Passive participles of such verbs may also govern an object.

2. (1) The reflexives of many *verba mentis*, in the derived forms, govern an object additional to that involved in the verbal form.

Rem.—Verbs which in the Pᵉʿal involve a reflexive action come under this same rule.

(2) Verbs which in the active govern two direct objects, may in the reflexive govern one additional to that involved in the verbal form.

3. (1) Verbs signifying "*to happen to*" take a direct object.

(2) The impersonal verb ܐܝܟ (3rd fem. sing.), see § 122. 2, sometimes takes a direct object.

4. (1) Some verbs take a cognate accusative from the same or a cognate root.

(2) Reflexives and Passives sometimes take a cognate accusative: but only those of such verbs as in the active would take two direct objects (see 1. 2 (2)), or such reflexives as would come under 2 (1).

§ 127. Uses of ܗܘܐ.

1. (1) ܗܘܐ ܣܠܩ *was going up* (Gen. 2:6).

ܗܘܐ ܚܟܡ *was cunning* (Gen. 3:1).

ܗܘܐ ܟܗܢܐ ܠ *he was the priest* (Gen. 14:18).

ܗܘܝ ܥܡܟ *because I was with thee* (John. 16:4).

ܗܘܐ ܒܥܠܡܐ *he was in the world* (John. 1:14).

(2) ܗܘܐ ܠܒܘܫܗ ܕܡܫܚܐ *his clothing was* (Matt. 3:4).

ܗܘܐ ܥܒܕ ܗܘܐ ܒܗ ܫܐܠܬܐ *now there was a question* (Jon. 3:25).

ܠܝܬ ܠܗ ܐܬܪ ܕܢܫܪܐ *they had not a place* (Lk. 2:7).

ܐܢܐ ܠܐ ܗܟܢܐ ܐܡܪ ܗܘܝܬ ܠܐ *but I am not thus saying* (Jos. Sty. 42:23).

ܝܗܒ ܗܘܐ *he had given* (Matt. 26:48).

2. (1) ܘܐܪܥܐ ܗܘܬ ܒܗܬ *and the earth was waste* (Gen. 1:2).

ܩܝܢ ܗܘܐ ܦܠܚ ܕܐܪܥܐ *Cain was a tiller of the ground* (Gen. 4:2).

ܒܗ ܗܘܐ ܚܝܐ *in him was life* (John. 1:4).

(2) ܥܠܡܐ ܗܘܐ ܒܗ ܐܬܒܪܝ *the world was made with him* (John. 1:10).

ܗܠܝܢ ܗܘܘ ܒܒܝܬ ܥܢܝܐ ܥܒܝܕ *these things were done in Bethany* (John. 8:28. Comp. Matt. 27:54).

1. (1) When ܗܘܐ stands after a predicate participle, adjective, noun, or even a clause, it takes the enclitic form ܗܘܐ and has the meaning "*was*".

(2) It is often so used to strengthen the past sense of ܐܝܬ or of the finite verb. Sometimes, also, it emphasizes the negative particle ܠܐ.

2. (1) When ܗܘܐ stands before the predicate the ܐ is pronounced and is written without linea occultans. This is true also when a word occurs between the predicate and ܗܘܐ.

(2) When ܗܘܐ is used in the sense of "*was made*", "*came into beeing*", "*happened*" &c., the ܐ is always pronounced.

3. (1) *a.* ܚܙܘ ܗܘܘ ܠܡܫܝܚܐ *they saw the Messiah* (Addai. 2:10).

ܘܟܠ ܣܘܪܝܐ ܐܫܬܠܡܬ ܒܝܕ ܐܢܘܢ *and all Syria was delivered into their hands* (Spic. Syr. 18:8).

ܐܝܬ ܗܘܐ ܓܒܪ ܚܕ *there was a certain man* (Matt. 21:28).

b. ܗܪܘܕܣ ܗܘܐ ܐܚܝܕ ܠܝܘܚܢܢ ܕܐܣܪ *for Herod had seized John* (Matt. 14:3).

ܕܐܬܬ ܗܘܬ ܒܬܪ *who had come after* (Matt. 27:55).

ܕܐܬܝܗܒ ܗܘܬ ܠܗ ܡܢ ܡܠܟܐ ܦܪܣܝܐ *who had been given to him by the Persian King* (Jos. Sty. 70:10).

(2) ܛܒ ܗܘܐ ܕܢܫܕܪ ܗܘܐ ܠܗ *it was right that he should let it well forth* (Aphr. 314:4).

ܗܘܐ ܕܢܗܘܐ ܠܗ ܐܝܬ ܠܗ ܗܘܐ *it was necessary that she should have been given* (Aphr. 234:2).

ܐܓܪ ܗܘܐ ܕܢܥܒܪ ܗܘ ܒܢܦܫܗ *Abgar wished that he himself might pass over* (Addai 3:6).

ܕܠܐ ܗܘܐ ܗܢܐ ܥܠܬܐ ܕܡܪܝܪܘܬܐ ܢܩܪܐ *lest this cause should call forth bitter enmity* (Ad. 3:9).

ܕܠܐ ܐܟܠܘ ܠܚܡܐ *that they could not eat bread* (Mk. 3:20).

(3) *a.* ܕܩܐܡܝܢ ܒܟܢܫܐ *who were standing in crowds* (Ad. 2:12).

ܗܘܬ ܡܬܝܩܪ ܒܟܦܢܐ *the dearness was increasing* (Jos. Sty. 35:2).

ܕܗܘܘ ܡܢ ܥܣܪܐ ܐܠܦ ܓܒܪܐ *which consisted of about ten thousand men* (Jos. Sty. 74:15).

ܕܗܘܘ ܒܥܝܢ ܠܡܣܗܕ ܒܝܫܘܥ *they were seeking, against Jesus, witnesses* (Matt. 26:59).

b. ܕܐܝܟܐ ܕܗܘܘ ܐܙܠܝܢ *withersoever they were going* (Jos. Sty. 34:10).

ܗܘܘ ܣܝܢܝ ܒܪܝܫܐ ܕܡܫܟܒ *they were in the habit of sleeping on the porches and streets* (Jos. Sty. 36:19).

ܘܥܠܬܐ ܗܘܬ ܣܠܩܐ ܡܢ ܐܪܥܐ *and a mist used to go up from the earth* (Gen. 2:6).

(4) ܠܐ ܗܘܐ ܡܬܬܩܢ ܥܕܝܢܐ *for the testament had not been completed* (Aphr. 28:8).

ܐܝܟ ܗܘܘ ܣܦܪܐ ܘܩܫܝܫܐ ܟܢܝܫܝܢ *when the scribes and elders were assembled* (Matt. 26:57).

ܠܗ ܗܘܐ ܫܕܪ *It had been sent to him* (Jos. Sty. 17:16).

3. (1) The Perfect ܗܘܐ is used to render more emphatic the past sense of the Perfect. It may express

a. The past.

b. The pluperfect.

(2) The perfect of ܗܘܐ is used after the imperfect to emphasize a past subjunctive.

(3) The perfect of ܗܘܐ is used after an active participle to express,—

a. A state, or continuous action in the past.

b. A state, or action as having occurred frequently in the past.

Rem.—For the subjunctive of (*a*) and (*b*), see 4 (2).

(4) The perfect of ܗܘܐ is used after a passive participle to denote the result of a past completed action. This is true of the participles of the reflexive forms, when they are used as the passive.

4. (1) ܐܬܚܫܒ ܗܘܐ ܒܗ ܒܥܠܡܐ ܗܢܐ ܥܡܟ *so be it reckoned by you in this world* (Addai 44 ult.).

ܠܐ ܢܗܘܐ ܠܢ ܟܐܒܐ *let it not be wearisome to us* (Gal. 6:9).

ܐܬܕܟܪܘ ܠܡܕܒܪܢܟܘܢ ܕܡܠܠܘ ܠܟܘܢ *remember your guides* (Heb. 13:7).

ܗܘܐ ܫܠܡ ܡܢ ܡܟܘܬܟ *be whole from thy plague* (Matt. 3:4).

(2) ܕܢܬܪܡܘܢ ܒܗ *that they might be put in it* (Jos. Sty. 23:14).

ܗܘܘ ܨܒܝܢ ܠܡܛܪ ܒܗ *they were willing to keep carrying it* (Aphr. 264:6).

ܗܘܐ ܗܘܐ ܡܬܟܠ ܠܡܩܒܠ ܐܓܪܝܐ *it was his custom to receive strangers* (Aphr. 391:8).

5. *a*. ܘܩܝܡܘ ܘܩܒܠܘ ܥܠ ܢܦܫܗܘܢ ܕܟܠ ܫܢܐ ܢܗܘܘ ܥܒܕܝܢ ܗܠܝܢ ܒܗ *and they determined that they would be keeping this festival every year* (Jos. Sty. 26:17).

ܠܐ ܢܥܠܘ ܠܒܝܬ ܡܫܟܚܝܗܘܢ *(they) shall not be entering into their cloisters* (Overbeck 212:5).

ܡܛܠ ܕܦܩܕ ܠܗܘܢ ܠܐ ܢܥܠܘܢ ܠܝܗܘܕܝܐ *for he commanded concerning the Jews that they should not keep circumcision* (Aphr. 95:14).

b. ܢܗܘܐ ܦܪܫ *let it be separating* (Gen. 1:6).

ܐܠܐ ܢܗܘܐ ܡܢ ܗܢܐ ܕܐܠܐ ܢܗܘܐ ܩܪܒܐ ܒܝܢܬܗܘܢ *and, if not, war should be continuing between them* (Jos. Sty. 77:12).

ܐܢܐ ܟܡܐ ܫܠܝܐ ܬܗܘܐ ܢܟܐ *that a man be erring with the many* (Spic. Syr. 22:13).

Rem.—ܘܬܗܘܐ ܠܬܡܢ ܟܕ ܒܥܫܬܐ ܕܝܪܚܐ ܗܢ ܒܢܝܗܘܢ *and it should be kept by them until the 14th of the same month* (Aphr. 217:7).

6. ܟܠ ܚܕ ܒܟܬܒ ܕܝܘܡܐ ܗܘ ܩܪܝ ܒܟܬܒ ܕܝܠܗ *every one will be reading the writings of his book in that day* (Ad. 23:10).

7. (1) ܒܪ ܕܚܙܝܗ ܠܐ ܩܒܠܗ *when she saw him she received him* (Addai 11:8).

ܐܬܐ ܫܒܩܗ *he left him* (Jos. Sty. 76:11).

(2) ܟܠܗܘܢ ܐܬܝܢ ܣܥܝܕܝܢ ܘܚܕܝܢ *they all were reclining and enjoying themselves* (Jos. Sty. 26:18).

ܐܢܐ ܐܬܝܬ ܗܘܝܬ ܡܠܦ *I was sitting and teaching* (Matt. 26:55).

ܘܐܙܠ ܐܬܐ ܘܩܥ ܘܐܡܪ *and he was praying and saying* (Matt. 26:39).

ܟܢ ܣܒܪܝܢ ܘܩܘܝܝܢ ܗܘܝܢ *we were expecting and hoping* (Jos. Sty. 41:15).

Rem.—ܠܐ ܬܗܘܐ ܟܠ ܚܕ ܢܬܒܙܥ ܘܠܐ ܢܬܒܙܥ *that they should not be altogether injurious nor altogether injured* (Spic. Syr. 21.4).

8. ܣܓܝ ܗܘܐ ܒܢ ܐܢܫ ܬܘܒܝܬܐ ܕܝܠܢ *our chastisement was abundant* (Jos. Sty. 4:14).

ܘܠܐ ܗܘܐ ܒܛܠ ܐܬܘܗ ܕܡܝܐ *and his coming was not in vain* (Aphr. 150:15).

ܒܝܫ ܗܘܘ ܠܣܘܦ ܗܘ *they were evil to the end* (Aphr. 293:5).

9. ܘܠܐ ܢܗܘܐ ܠܗ ܟܪܣܐ ܕܢܗܘܐ *and they should have no need* (Rev. 22:5).

ܐܝܬ ܗܘܐ ܠܗ ܐܣܝܪ *they had a prisoner* (Matt. 27:16).

ܐܝܬ ܠܗ ܠܐܒܪ ܕܒܪܬ ܗܘ *he had by her a daughter* (Jos. Sty. 19:7).

4. (1) The perfect of ܗܘܐ is used before adjectives and participles to express a wish, a command, or an admonition § 112. 3. (2), Rem. 2.

(2) When the frequentative expressed by means of ܗܘܐ with the

participle (see 3. (3) *b.*) is put in the subjunctive, ܐܬܐ precedes instead of following the participle.

5. When a frequentative action or a state is looked upon as future, or contingent, it is expressed by means of the imperfect of ܐܬܐ and a following participle.

6. The futurity of a state, or continuous action, may be emphasized by placing the participle of ܐܬܐ before the participle of another verb.

7. (1) The pronominal suffix is placed after the principal verb.

(2) Where two, or more, participles occur, ܐܬܐ is usually formed with the first only.

Rem.—For special emphasis, especially in contrasted statements, it may be repeated.

8. An adverb may be used with ܐܬܐ.

9. ܐܬܐ accompanied by ܠ expresses our verb *"to have"*.

§ 128. Uses of ܐܝܬ.

1. (1) ܐܝܬ ܒܥܠܐ ܕܟ ܒܝ ܐܘܪܚܐ *there were some that fell on the wayside* (Matt. 13:4).

ܒܥܡܠܐ ܕܐܢܫܐ ܠܐ ܐܝܢܘܢ *in the trouble of men are they not* (Ps. 73:5).

ܟܡܐ ܪܓܝܦܐ ܐܝܬ ܠܟܘܢ *how many loaves have ye?* (Matt. 15:34).

ܠܝܬ ܓܒܪܐ *there is not a man* (Jos. Sty. 77:19).

ܐܚܪܢܐ ܕܐܡܪܝܢ ܐܝܬ ܒܝ *there are others who say* (Spic. Syr. 9:7).

(2) ܓܠܝܠܝܐ ܗܘ ܕܐܝܬ ܠܗ ܒܓܢܣ *who was a Galilean by race* (Jos. Sty. 69:6).

ܐܘ ܡܙܠܐ ܕܠܐ ܐܝܬ ܠܗ *or fortune itself does not exist* (Spic. Syr. 9:9).

ܟܕ ܐܝܬ ܐܕܡ ܒܥܠܡܐ *when Adam did not exist* (Spic. Syr. 4:15).

2. (1) ܕܠܐ ܗܘܐ ܥܡܗܘܢ *who was not with them* (Jos. Sty. 76:10).

ܐܝܬܘ ܕܗܘܘ ܨܝܕܐ *for they were fishers* (Acts. 22.3).

(2) ܕܗܘܐ ܥܡܐ ܕܐܝܬ ܠܗ ܥܝܢܐ *who had been blind* (John. 9:24).

Rem.—ܘܠܐܢܫܐ ܕܗܘܘ ܥܡܗ ܕܐܝܬ ܠܗ ܩܛܠ *and them who were with them he killed* (Jos. Sty. 76:15).

ܐܝܬ ܗܘ̈ܟ ܬ̈ܡ ܠܥ̈ܠ ܢ̈ܫ̈ܐ *and now there were there women* (Matt. 27:55. See also the examples under (1) and (2)).

3. (1) ܐܒ̈ܗ̈ܡ ܐܝܬ ܠܢ *we have Abraham* (Matt. 3:9).

ܐܝܬ ܠܗ̈ܘ̈ܢ ܕ̈ܥ̈ܣ̈ܝ̈ܐ ܥ̈ܠ ܥ̈ܡ̈ܪ̈ܐ *the Edessians have care* (Jos. Sty. 38:15).

ܠ̈ܐ ܗ̈ܘܐ ܠ̈ܗ ܒ̈ܢ̈ܝ̈ܢ *because he had no sons* (Matt. 22:25).

Rem.—ܐܝܬ ܠ̈ܟ̈ܘ̈ܢ ܡ̈ܣ̈ܟ̈ܝ̈ܢ *ye have the poor* (John. 12:8).

(2) ܟ̈ܠ ܐܝܬ ܠ̈ܗ ܠ̈ܟ̈ܠ̈ ܟ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܫ̈ *that he had all possible vices* (Sind. 3:21).

ܐܝܬ ܠ̈ܟ ܫ̈ܘ̈ܠ̈ܛ̈ܢ̈ *and thou hast power* (Jos. Sty. 76:19).

ܐܝܬ ܠ̈ܢ̈ *we have* (Kirsch Chrest. p. 80 ult.).

4. ܐ̈ ܐ̈ܢ̈ ܐܝܬ ܐ̈ ܡ̈ܠ̈ܬ̈ܐ ܩ̈ܫ̈ܘ̈ܛ̈ *if the word be true* (Deut. 13:14).

ܐ̈ ܐ̈ܢ̈ ܐܝܬ ܐ̈ ܡ̈ܠ̈ܬ̈ܐ ܕ̈ܠ̈ ܢ̈ܫ̈ܒ̈ܩ̈ ܠ̈ܟ̈ܠ̈ ܕ̈ܒ̈ܝ̈ܫ̈ *if one should leave something that really exists* (Spic. Syr. 22:15).

5. ܠ̈ܐ ܗ̈ܝ̈ ܠ̈ܟ̈ ܕ̈ܒ̈ܝ̈ܫ̈ *but this cannot be said* (Jos. Sty. 5:20).

ܠ̈ܐ ܐ̈ܝ̈ ܠ̈ܟ̈ ܡ̈ܕ̈ܡ̈ *nothing could be heard* (Jos. Sty. 39:14).

ܠ̈ܟ̈ ܕ̈ܒ̈ܝ̈ܫ̈ *It cannot be said* (Aphr. 496:3).

1. ܐܝܬ is employed impersonally in the sense of "*there is*", "*there exists*"; ܠ̈ܝ̈ in the sense of "*there is not*", "*there exists not*". They are used (Compare § 130. 1. (3)):—

(1) Uninflectedly.

(2) With pronominal suffixes. § 65.

2. ܐܝܬ or ܠ̈ܝ̈ followed by ܗ̈ܘ̈ is used to express, or emphasize, the past or pluperfect of "*to be*", "*to exist*".

Rem.—When ܗ̈ܘ̈ is used with ܐܝܬ, either one or both may be either inflected or uninflected. See all the examples under 2. (1), (2) and Rem.

3. (1) The verb "*to have*" is generally expressed by means of ܐܝܬ followed by the preposition ܠ̈ and a pronominal suffix. But see also § 127. 9.

(2) ܐܝܬ followed by ܨ̈ or ܟ̈ܘ̈ with a pronominal suffix may also express our verb "*to have*".

4. ܐܝܬ is occasionally followed by an adverb. Compare § 127:8.

5. ܐܝܬ followed by ܠ̈ with an infinitive may be translated by "*can*".

§ 129. خدّم and Other Auxiliaries.

1. ܕܝܢܐ ܕܥܬܝܕ ܠܡܗܘܐ ܕܝܢܐ *the judgment of the world which is to come* (Jos. Sty. 6:4).

ܗܟܢܐ ܢܬܒܥܐ ܙܟܘܬܗ ܒܗ ܒܟܐܦܪ ܗܢܐ *so shall her righteousness be avenged on the unbeliever there* (Addai 24:12).

ܐܝܠܝܐ ܕܗܘ ܕܥܬܝܕ ܠܡܐܬܐ *Elias who was to come* (Matt. 11:14).

2. (1) *a.* ܐܝܬ ܠܗ ܕܢܣܓܕܘܢ *must they worship* (John. 4:24).

ܐܝܬ ܠܗ ܠܩܫܝܫܐ ܕܢܗܘܐ *for the elder must be* (1 Tim. 3:2).

ܐܦ ܐܢ ܐܝܬ ܠܝ ܕܐܡܘܬ *though I should have to die* (Matt. 26:35).

b. ܠܐ ܠܓܒܪܐ ܕܢܟܣܐ ܪܫܗ *ought not to cover his head* (1 Cor. 11:7).

(2) *a.* ܐܠܗܐ ܕܡܫܟܚ ܠܡܩܝܡ *God can raise up* (Matt. 3:7).

ܠܐ ܐܢܫ ܕܡܥܒܪ ܒܗ *no one could pass* (Matt. 8:28, see also Mt. 26:9).

b. ܠܐ ܐܝܟ ܐܢܐ ܕܐܥܒܕ ܗܢܐ *this I cannot do* (Jos. Sty. 5:16).

c. ܠܐ ܐܢܫ ܕܡܫܟܚ ܠܡܩܝܡ *no man could quell* (Spic. Syr. 44:16).

(3) ܠܐ ܨܒܐ ܠܡܩܒܠ ܐܢܘܢ *he would not receive them* (Jos. Sty. 17:13).

Rem. 1.—ܠܐܠܗܐ ܕܡܫܟܚ ܢܬܝܗܒ ܬܘܕܝ *thanks be to God* (1 Cor. 15:57).

2.—ܐܒܢ ܐܒܘܗܝ ܕܝܠܢ ܐܒܪܗܡ *our own father is Abraham* (John. 8:39).

ܗܐ ܐܢܐ ܐܚܝ ܠܐ ܢܛܪ ܠܗ *for am I my brother's keeper?* (Gen. 4:9).

(3) ܚܙܐ ..... ܕܥܡܐ ..... ܕܠܐ ܡܢܝܢ ܠܗܘܢ *he saw people who were numberless* (Sim. Sty. 271).

ܐܬܚܙܝ ..... ܕܬܠܡܝܕܝ ܡܫܝܚܐ ܗܢ *they showed that they were disciples of Christ* (Overbeck 177:3).

1. The futurity of an action or state is emphasized by the use of خدّم *futurus* (=μέλλων).

2. In regard to mood

(1) The Imperative is strengthened by the use of ܡܘܼܟ̈ܠ *"it is necessary"*, ܫܝܼܦ *"it is due"* and ܟ ܐܝܼܬ *"one has to"*.

(2) The Potential is strengthened by the use of ܟ̈ܗܳܝܼܠ *"is able"*, ܡܟ̈ܐ *"is possible"* and ܟ̈ܦܳܝ *"is sufficient"*.

(3) The Voluntativ is strengthened by means of ܨܒ̈ *"to will"*, *"to wish"*.

Rem.—The Optative (1), Indicative (2) and Subjunctive (3) moods are all found in simple nominal sentences.

§ 130. Verbal and Nominal Sentences.

1. (1) ܐܢܵܐ ܥܒ̈ܕܳܟ *I am thy servant* (Overbeck 383:2).

ܛܒ̈ ܗܘ̈ *that it was good* (Gen. 1:3).

ܗܘ̈ ܕܗܒܳܐ ܗܵܝ̈ ܐܪ̈ܥܳܐ ܗܵܝ̈ *the gold of that land is good* (Gen. 2:12).

ܚܘ̈ܒܳܐ ܢܘ̈ܗܪܳܐ ܐ̈ܝܼ *love is light* (Aphr. 257:22).

Rem.—ܢܫܟ̈ ܒܟ̈ܝܼܬܳܐ ܕܡ̈ܛܠ ܕܩܪ̈ܝܼܒ ܐ̈ܝܼ *let him lodge in the cloister if it be near* (Overbeck 212:9).

(2) ܐ̈ܝܼ ܗ̈ܝ ܐ̈ܝܼ ܐܢ̈ܬ ܟ̈ܝ *if it be that thou hast* (Spic. Syr. 2:3).

ܚ̈ܛܗ̈ ܗ̈ܝ ܣ̈ܓܝ̈ ܚ̈ܛ̈ܝܼܬܗ̈ *his sin is great* (Aphr. 45:10).

(3) ܟ̈ܠ ܡ̈ܕܡ ܕ̈ܗ̈ ܐ̈ܝܼ ܐ̈ܢܬ ܟ̈ܝ ܥ̈ܠ̈ܝ *all that is above me* (Spic. Syr. 3:21).

ܘ̈ܐ̈ܢܬ ܐ̈ܝܼ ܗ̈ܝ ܐ̈ܢܬ ܥ̈ܩܪ̈ܐ ܕ̈ܚ̈ܛ̈ܗ̈ *and thou art a branch of the plague* (Aphr. 82:4).

ܕ̈ܒ̈ܗ̈ ܐ̈ܝܼ ܗ̈ܝ ܐ̈ܢܬ ܒ̈ܗ̈ ܕ̈ܝܼܕ̈ܥ̈ *in which is knowledge* (Spic. Syr. 8:11).

Rem.—ܐ̈ܝܼ ܐ̈ܢܬ ܐ̈ܢ̈ܬ̈ܘ̈ ܕ̈ܡ̈ܢ̈ *whom have you i. e. who is existing among you?* (Mal. 1:10).

2. ܐ̈ܢ̈ܫ̈ ܠ̈ܐ ܡ̈ܬ̈ܦ̈ܩ̈ܕ̈ ܒ̈ܢ̈ܝ ܐ̈ܢ̈ܫ̈ *for the sons of man are not commanded* (Spic. Syr. 5:2).

ܫ̈ܕ̈ܪ̈ ܠ̈ܗ̈ ܗ̈ܘ̈ *he sent to him* (Addai 37:11).

ܩ̈ܕ̈ܝ̈ܫ̈ ܥ̈ܢ̈ܐ *the saint answered* (Apec. Acts. 25:4).

ܪ̈ܕ̈ܦ̈ ܡ̈ܢ̈ ܗ̈ܘ̈ *he fled from them* (Jos. Sty. 70:9).

Simple sentences, and the parts of compound and complex sentences, may be either nominal 1. or verbal 2.

1. A nominal sentence is one in which there is no verb, but in which the predicate is a noun substantive or adjective or a pronoun. In nominal sentences, the subject and predicate may be

(1) Simply placed in juxtaposition.

Rem.—The subject, as well as copula, is sometimes omitted.

(2) Connected by the pronoun used as a copula, see § 101. 2.

(3) Connected by ܐܝܬ, in which case the idea of existence is emphasized. See § 128. 1.

Rem.—Occasionally both ܗܘ and ܐܝܬ are used.

§ 131. Simple Sentences.

1. ܡܠܟܐ ܚܙܐ *the king saw* (L'omelia di Giacomo 157).

ܐܝܬ ܗܘ ܠܐܝܠܢܐ *that there is the tree* (Overbeck 348:20).

ܬܫܒܘ ܥܠ ܡܠܟܐ *they took counsel* (Matt. 27:1).

ܗܘ ܕܡܐ ܕܙܒܝܢ *it is the price of blood* (Matt. 27:6).

2. (1) ܠܐ ܥܢܐ ܠܗ ܡܠܬܐ ܚܕ *he answered him not a word* (Matt. 27:14).

ܠܐ ܡܫܟܚ ܗܘ *he could not* (Add. 3:8).

ܠܐ ܨܒܝܬ ܕܐܥܒܕ ܗܢܐ *for I did not wish* (Jos. Sty. 34:17).

ܠܐ ܝܕܥܬ ܐܢܬܬܐ *the woman did not perceive* (Sindb. 16:8).

Rem.—ܠܐ ܐܝܬ ܠܢ ܥܓܒܐ ܗܕܐ *the miracle is not sufficient for us* (Jos. Sty. 23:6).

ܠܐ ܢܗܘܐ ܥܓܠܝܢ ܒܢܝ ܒܪܝܫܐ *let us not hasten then my sons* (Jul. 28:23).

ܠܐ ܡܬܝܠܕ ܓܒܪ ܐܒ *for a man does not become a father* (Spic. Syr. 11:3).

(2) ܠܐ ܗܘ ܡܢ ܛܒܥܗ ܓܒܪ ܕܥܒܕ ܥܘܠܐ *it is not from his nature a man doeth wrong* (Spic. Syr. 12:21).

ܐܝܠܝܢ ܕܠܐ ܡܢ ܕܡܐ ܐܬܝܠܕܘ *those who were not born of the blood* (John. 1:13).

(3) ܠܐ ܚܫܚ ܐܢܐ ܐܦ ܐܢܐ ܚܫܚ ܠܗ ܠܐ *it has not pleased him to be seen by any one* (Spic. Syr. 6:19).

ܠܐ ܐܝܟ ܐܢܐ ܨܒܐ ܐܢܐ ܐܠܐ *not as I will* (Matt. 26:39).

ܠܐ ܐܟܠ ܒܣܪ *not carnivorous* (Spic. Syr. 7:21).

(4) ܠܐ ܦܓܪܐ ܠܐ ܐܝܟ ܗܝ ܠܐ ܦܓܪܐ ܕܝܠܗ *and the body is neither restrained nor assisted* (Spic. Syr. 11:2).

ܠܐ ܡܘܬܐ ܠܐ ܚܝܐ ܠܐ ܡܠܐܟܐ ܕܠܐ *that neither death nor life nor angels* (Rom. 8:38).

Rem.—ܠܐ ܫܡܫܐ ܠܐ ܣܗܪܐ ܠܐ ܟܘܟܒ ܚܕ ܡܢ ܟܘܟܒܝ ܐܝܟ ܗܢܘܢ ܠܐ *For neither sun nor moon nor one of the stars* (Spic. Syr. 3:17).

ܠܐ ܢܫܦ ܠܐ ܝܘܣܦ ܐܠܐ ܐܝܫ ܐܚܪ *neither Joseph nor another* (Legends of St. Mary 25:7).

ܠܐ ܥܡܩ ܠܐ ܪܘܡ ܐܝܟ ܗܢܘܢ ܠܐ *nor height nor depth* (Rom. 8:38. 24).

ܐܠܐ ܐܢܐ ܐܫܬܡ ܐܢܐ ܒܟ ܘܠܐ ܐܬܢܨܠ ܐܢܐ *I am not envious against thee and I do (not) excuse myself* (Jos. Sty. 3:15).

(5) ܠܐ ܙܥܘܪ *not a little* (=*much*) (Matt. 28:12).

ܠܐ ܒܠܐ ܠܐ *without care* (Matt. 28:14).

ܠܐ ܐܬܦܣܘܬܐ ܠܐ *incorruptibility* (Rom. 2:7).

(6) ܠܐ ܛܒ ܠܐ *it is not good* (Gen. 2:18).

ܠܐ ܒܥܠ ܚܝܠ ܠܐ ܒܥܠ ܟܘܚ ܠܗܘܢ *and in some things they are not powerful* (Spic. Syr. 9:23).

Simple sentences are declarative, negative, optative, and interrogative. For optative sentences, see § 114. 3. For interrogative sentences, see § 132.

1. The declarative sentence may be either nominal or verbal.

2. (1) The negative ܠܐ precedes the verb to which it relates.

Rem.—A particle may intervene between ܠܐ and the verb.

(2) Generally, when the negative is separated from the verb which it modifies, it is reïnforced by the copula ܐܝܟ (which contracts into ܟ) or by ܐܦ.

(3) When the negative relates to a phrase, or to a part of speech other than a verb, it immediately precedes it.

(4) When the negative is repeated and has the sense of "*neither*", "*nor*", it comes at the beginning of the sentence.

Rem.—The negative must be repeated before each noun; but it may be omitted from before each verb after the first.

(5) ܠܵܐ is used before substantives and adjectives in a privative sense. ("*un*", "*in*", "*a*", "*without*" &c.)

(6) ܠܵܐ may be used, also, when the predicate is an adjective.

§ 132. The Interrogative Sentence.

1. ܡܢ ܐܚܘܝܬ ܠܟ *who showed thee?* (Gen. 3:11).

ܡܢܐ ܗܢ ܥܒܕܬ ܐܢܬ *what is this that thou hast done?* (Gen. 3:13).

ܠܡܐ ܐܬܟܥܣ ܐܢܬ *why art thou displeased?* (Gen. 4:6).

ܠܡܐ ܡܛܪܚܝܢ ܠܗܝ ܐܢܬܬܐ *why trouble ye the woman?* (Matt. 26:10).

ܐܝܟܐ ܬܗܘܐ ܙܒܢ *where wilt thou?* (Matt. 26:17).

ܐܝܟ ܢܬܡܠܝ ܟܬܒܐ *how then should the scriptures be fulfilled?* (Matt. 26:54).

ܡܐ ܠܢ *what is that to us?* (Matt. 27:4).

ܡܢ ܐܝܟ ܥܡܐ ܐܢܬ *from what people art thou?* (Jon. 1:8).

ܡܢܘ ܥܒܕܟ ܐܝܟ ܐܬܐ ܘܡܢ ܐܝܟ ܥܡܐ ܐܢܬ *what is thy business, whence art thou, what is thy country and of what people?* (Jon. 1:8).

2. ܠܐ ܫܡܥ ܐܢܬ *thou hearest not?* (Matt. 27:13).

ܗܠ ܥܦܪ ܩܒܪܐ ܠܢ *hast thou brought dust to us?* (Sind. 10:13).

ܗܠ ܩܪܝܬ ܒܟܬܒܐ *have you read the books* (Spic. Syr. 13:8).

ܗܠ ܡܢ ܗܢܐ ܐܬ ܡܬܪܥܐ *from this art thou persuaded?* (Spic. Syr. 12 ult.).

ܗܠ ܐܢܬ ܐܡܪ ܕܢܩܛܠ ܗܘ *art thou going to command that he shall be killed* (Sindb. 6:9).

ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܡܥܡܕܢܐ ܥܒܕ ܢܣܝܢ *Do you not know that baptism works miracles?* (L'omelia di Giacomo 729).

ܐܢܬ ܗܘ ܡܠܟܐ ܕܝܗܘܕܝܐ *art thou the king of the Jews?* (Matt. 27:11).

ܗܐ ܡܢ ܐܝܠܢܐ ܐܟܠܬ ܐܢܬ *behold from the tree hast thou then eaten?* (Gen. 3:11).

3. (1) ܐܝܟ ܠܐ ܥܒܕܝܢ ܠܢܡܘܣܐ ܐܢܬܘܢ *are ye not obeying the law?* (Gal. 4:21).

ܠܐ ܬܕܟܪܘܢ ܠܚܡܐ ܕܚܡܫܐ ܐܠܦܐ *do you not remember the five loaves?* (Matt. 16:9).

(2) ܠܐ ܢܦܫܐ ܝܬܝܪ ܡܢ ܡܙܘܢܐ ܗܝ *is not the life more than the meat?* (Matt. 6:25).

ܐܦ ܠܐ ܐܢܬ ܡܠܟ ܗܘ *also art thou not king?* (Sindb. 3:9).

(3) ܠܐ ܥܢܝܬ ܡܠܬܐ ܚܕܐ *answerest thou not a word?* (Mk. 14:60).

ܠܐ ܐܢܬ ܗܘ ܡܨܪܝܐ *art thou not that Egyptian?* (Acts. 21:38).

4. (1) ܐܝܬ ܠܗ ܓܒܪܐ ܡܕܡ ܠܝܬ *has a man brought him something?* (John. 4:33).

ܐܡܪ ܕܢܩܛܠ ܢܦܫܗ *will he then kill himself?* (John. 8:22).

(2) ܐܢܐ ܗܘ ܡܪܝ *is it I Lord?* (Matt. 26:22).

ܢܓܙܘܠ ܓܒܪܐ ܠܐܠܗܐ *will a man rob God?* (Matt. 3:8).

5. ܠܐ ܥܣܘ ܐܚܘܗܝ ܕܝܥܩܘܒ ܗܘ *was not Esau the brother of Jacob?* (Mal. 1:2).

ܠܐ ܒܝܫ ܗܘ *is it not evil?* (Mal. 1:8).

ܠܐ ܐܒ ܚܕ ܠܟܠܢ ܗܘ *have we not all one father?* (Mal. 2:10).

Rem.—ܐܝܬ ܠܟ ܫܘܠܛܢܐ ܐܘ ܠܐ ܠܡܕܟܝܘ ܠܝ *have you power to purify me or not?* (L'omelia de Giacomo 211. See also Mt. 22:17).

6. (1) ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ *if thou be the Messiah?* (Matt. 26:63).

ܐܢ ܛܒ ܥܡ ܝܫܘܥ ܐܝܟ ܕܩܝܡܬ ܠܢ ܐܘ ܠܐ *if thou hast kept the agreement which we made with one another or not?* (Sindb. 13:18).

(2) ܟܡܐ ܡܨܪܦܐ ܘܦܣܩܐ ܕܡܠܟܐ ܐܝܬ ܠܗܘܢ *how great expenses and outlays kings have?* (Jos. Sty. 15:16).

ܐܝܟܐ ܒܝܬ ܡܫܝܚܐ ܢܬܝܠܕ *where Christ should be born?* (Matt. 2:4).

Rem.—ܢܚܘܝܘܢ ܠܢ ܡܢ ܕܥܬ ܒܠܒܗܘܢ *let them reveal to us what their mind is* (Add. 21:4). ܢܚܙܐ ܠܡܢ ܕܢܗܘܐ ܒܪܗ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

7. ܐܢܬ ܗܝ ܒܠܚܘܕ ܓܝܪ ܐܟܣܢܝܐ *art thou then only a stranger?* (Luke 24:18).

ܟܕ ܐܬܐ ܒܪ ܐܢܫܐ ܢܫܟܚ ܗܝܡܢܘܬܐ *shall he then find faith* (Lk. 18:8).

1. Interrogative sentences are often denoted by interrogative pronouns or adverbs.

2. Generally, the interrogative is denoted by the inflection or connection without any particle.

3. The negative ܠܐ may be used in interrogative sentences, without showing whether the answer expected is dubious, positive, or negative; but always the answer "*yes*" is hoped for or at least desired.

4. The negative ܗܐ is used to express doubt in the questioner as to the answer.

(1) When the answer "*yes*", though half expected, is deemed scarcely possible.

(2) When the answer "*surely, not*" is hoped for.

5. The double negative ܠܐ ܗܐ is used, when the answer "*surely, yes*" is hoped for, or expected.

Rem.—In a double question, ܠܐ ܗܐ is often used elliptically for the alternative.

6. The indirect question is introduced by ܐ or ܗ.

Rem.—The indirect question is sometimes introduced directly, without any connecting particle.

7. The particle ܐ is often used for the purpose of strengthening the interrogative.

§ 133. Compound Sentences: Conjunctive.

1. ܐܬܦ ܗܘ ܠܘܬ ܩܫܝܫܐ ܘܩܫܝܫܐ ܘܣܒܐ *he returned to the chief priests and elders* (Matt. 27:3).

ܥܠ ܛܝܒܘܬ ܐܠܗܐ ܘܥܠ ܡܪܘܚܗ ܘܥܠ ܣܒܠܢܘܬܗ ܕܐܠܗܐ *because of the kindness and grace and longsuffering of God* (Jos. Sty. 6:7).

Rem. 1.—ܐܰܦ ܕܰܪܓ̈ܫܬܐ ܘܰܡܗ̈ܦܟܬܐ *terrible earthquakes, overturnings of cities* (Jos. Sty. 4:21).

ܐܰܬܰܐ ܘܰܐܙܰܠ *and he went and returned* (Matt. 27:3).

Rem. 2.—ܐܰܟ̈ܠܬܐ ܘܰܡܰܓ̈ܦܬܐ ܘܰܥܠ̈ܡܐ *afflictions of locusts, and of famines, and of pestilence* (Jos. Sty. 40:16).

ܘܰܠܘܒ̈ܐ ܕܰܠܘܒ̈ܐ ܘܰܥܰܪ̈ܒܐ *rods of the hazel and of the poplar* (Gen. 30:37).

ܐܶܠܳܐ ܥܰܝܢ̈ܐ ܕܰܡܰܕܥ̈ܬܝ ܡܰܫܟ̈ܚ̈ܢ̈ܐ ܘܰܠܰܚܙ̈ܐ *but the eye of my understanding is unable to examine and to see* (Jos. Sty. 1:10).

ܠܳܐ ܡܫܬܟ̈ܚ̈ܝܢ ܗ̈ܘ̈ܘ ܠܡܥܠ ܘܰܠܡܰܒ̈ܣ̈ܐ *they were not able to enter and to harm* (Jos. Sty. 63:1).

ܫܰܕܪ ܘܰܐܰܬܐ ܘܰܫܐܶܠ *he sent . . . to bring . . . and to ask . . .* (Jos. Sty. 78:8).

2. ܣ̈ܰܣ ܘܰܫܕܶܝܗ ܡܶܢܰܝ *pluck it out and cast it from thee* (Matt. 5:29).

ܘܰܐܫܬ̈ܰܗ ܘܰܐܰܒ̈ܕ ܘܰܐܫܰܒ̈ܐ *they plundered and destroyed and took captive and burned all which they found* (Jos. 63:12).

3. ܐܰܩܕ̈ܫܘ ܥܡ ܒܰܛ̈ܪ̈ܝܰܪ̈ܟܐ ܕܰܐܬܰܪ̈ܚ̈ܘ ܒܗ ܘܰܥܒ̈ܕ ܠܶܗ ܐܦ̈ܣ̈ܩ̈ܘܦ̈ܐ *The clergy persuaded the Patriarch and he made him their bishop* (Jos. Sty. 78:7).

ܚܙ̈ܐ ܘܰܚܙ̈ܐ *he foresaw* (Aphr. 12:3).

Rem.—ܕܰܢܰܐܙܶܠ ܘܰܢܬܰܒ ܒܰܐܪ̈ܥܐ *that he might go and stay in the land* (Jos. Sty. 57:15).

ܘܰܩܡ ܐܙܶܠ ܒܰܬܪ̈ܘ *and he arose and went after him* (Mk. 2:14).

Compound sentences, or phrases, may be conjunctive, alternative, or adversative. In conjunctive sentences, or phrases:

1. One word may govern two, or more, connected by ◌ܘ.

Rem. 1.—The ◌ܘ may be omitted.

Rem. 2.—The ◌ܕ of the genitive and ܠ before the Infinitive cannot be omitted from before a second, or third word in the same government as the first.

2. Several verbs connected by ܘ may govern a common object.

3. Of two verbs connected by ܘ and in the same tense, one may be in dependence upon the other, often as an adverb or complement.

Rem.—In such cases the ܘ may be omitted.

§ 134. Alternative and Adversative Sentences.

1. ܢܒܝܐ ܐܘ ܢܡܘܣܐ *the law or the prophets* (Matt. 5:17).

ܠܡܐܡܪ ܠܡܠܟܐ ܕܥܒܕ ܩܪܒܐ ܐܘ *or to say to the king: "Take war."* (J. S. 16:15).

Rem. 1.—ܐܠܐ ܐܘ ܥܠ ܡܝܬܐ ܕܡܬܠ ܒܟܝܐ ܐܘ ܥܠ ܡܟܒ̈ܐ ܕܡܬܠ ܒܟܝܐ *but either the weeping over the dead or the lamentable cries of those in pain* (Jos. Sty. 39:15).

Rem. 2.—ܐܘ ܣܒܪ ܐܝܕ *or thinkest thou?* (Matt. 26:53).

ܐܘ ܚܛܝܬ ܠܟ ܐܘ *or did I commit a sin* (2 Cor. 11:7).

2. ܐܘ ܠܡܕܝܢܬܐ ܐܘ ܠܕܪܘܡܬܐ *either to the north or to the south* (Spic. Syr. 19:15).

ܐܘ ܒܩܝܬܪܐ ܐܘ ܒܟܢܪܐ *either flute or cithara* (1 Corr. 14:7).

3. ܠܐ ܐܝܟ ܐܢܐ ܨܒܐ ܐܠܐ ܐܝܟ ܐܢܬ ܐܝܕ *not as I will but as thou* (Matt. 26:39).

ܠܐ ܠܡܚܒܠ ܐܠܐ ܠܡܫܪܝ *not to destroy but to fulfil* (Matt. 5:17).

ܠܐ ܕܢܬܟܠܘܢ ܠܡܥܒܕ ܒܝܫ ܐܠܐ ܠܡܥܒܕ ܛܒ̈ܬܐ ܒܟܠ ܙܒܢ̈ܐ *that they should not be able to do wrong but that always they should be doing what is good* (Spic. Syr. 1:9).

ܗܢܘܢ ܢܒܢܘ ܐܢܐ ܐܗܪܣ *they shall build but I will destroy* (Mal. 1:4).

1. Alternative sentences are usually connected by ܐܘ.

Rem. 1.—ܐܘ may stand at the head of each clause.

Rem. 2.—In the Peshito New Testament, ܐܘ translates ἤ "used in an interrogative sentence which refers to a preceding categorical sentence".

2. Alternative sentences are sometimes introduced with ܐ or ܐܘ.

3. Adversative sentences are generally introduced with ܐܠܐ; but occasionally by Waw.

§ 135. Complex Sentences.

These may be divided into substantive, adjective and adverbial sentences. Substantive sentences are those in which the sentence takes the place of a noun, as subject or object of a verb, or in apposition to a noun.

1. ܠܐ ܡܛܐ ܠܟ ܕܥܒܕܝܟ ܢܡܘܬܘܢ *for that thy slaves should die of hunger does not become thee* (Jos. Sty. 76:6).

ܠܗܘ ܕܐܬܦܩܕ ܠܗ ܕܢܚܬ ܒܥܡܩ ܡܝܐ *to whom it has been commanded to go down in the depth of the waters* (Jos. Sty. 4:1).

ܛܒ ܠܟ ܕܚܕ ܡܢ ܐܒܪܝܟ ܕܢܐܒܕ *it is better for thee that one of thy members perish* (Matt. 5:29).

ܡܢ ܕܠܝܬ ܒܗ ܕܚܠܬܐ ܕܐܠܗܐ ܒܟܠ ܕܚܠܬ ܠܗ ܒܟܠ ܕܚܠܬ ܐܝܬ ܠܗ *for whosoever has not the fear of God in him is subject to all fears* (Spic. Syr. 2:26).

2. ܗܢܐ—ܕܝܕܥ *this is that thou mayest know* (Aphr. 213:15).

ܗܝ ܥܠܬܐ ܕܐܝܬ ܠܗ—ܗܝ ܙܒܢܐ *the reason was its being (it was) the time of fruitage* (Jos. Sty. 48:18).

ܐܝܬ ܒܪ ܐܢܫ ܕܢܟܬܘܒ ܒܚܙܝܢ *it is one thing for a man to write sadly* (Jos. Sty. 5:7).

3. (1) ܕܐܝ ܕܐܬ ܠܗ ܠܡܢ ܕܢܩܪܐ ܒܟܬܒܐ *those who should read the Scriptures, he taught in them* (Add. 40:13).

ܟܕ ܚܙܐ ܕܝܫܘ ܕܐܬܕܢ *when he saw that Jesus had been condemned* (Matt. 27:3).

(2) ܘܢܕܥ ܡܢܘ ܨܒܝܢܗ *and they may know what his desire is* (Spic. Syr. 1:19).

ܕܐܚܘܝܘ ܡܢܐ ܠܐ ܫܦܝ ܠܢ ܗܢܐ ܕܥܒܕܬ *to show thee why it does not please us* (Spic. Syr. 2:5).

ܐܦ ܐܢܬ ܠܐ ܝܕܥܬ ܡܐ ܕܡܫܝ ܒܡܫܝܚܬܝ *also thou knowest not what my measure is* (Jos. Sty. 3:7).

(3) ܐܡܪ ܓܪ ܕܒܪ ܐܠܗܐ ܐܢܐ ܗܘܝܬ *for he saith: "I am the son of God"* (Matt. 27:43).

ܐܡܪ ܠܗܘܢ ܠܐ *he said to them "Nay"* (Jos. Sty. 4:11).

(4) ܐܬܚܨܐ ܠܗ ܕܢܣܒ *he pressed him to take* (Overbeck 167:17).

ܠܡܫܡܥܬܐ ܕܫܡܥܢ *to that which we have heard* (Heb. 2:1).

ܢܚܙܐ ܠܡܢ ܢܗܘܐ ܠܗ ܐܬܬܐ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

4. ܘܐܬܪܚܝܢ ܠܟܘܢ ܕܠܐ ܐܦ ܐܢܬܘܢ ܢܬܢܣܝܢ *and be mindful lest ye also be tempted* (Gal. 6:1).

ܗܠܝܢ ܬܘܒܝܬܐ ܕܐܬܝܢ ܠܟ ܡܣܬܦܩܝܢ ܠܡܚܣܐ ܠܟ *these chastisements are sufficient to rebuke us* (Jos. Sty. 5:16).

5. ܐܠܐ ܗܢܐ ܕܟܬܝܒ ܐܢܐ ܠܟ ܐܝܟ ܕܕܘܝܕ ܐܡܪ *but this it is necessary to say that like David etc.*

ܗܢܐ ܕܟܬܒܬ ܠܟ ܐܢܐ *this that I have written thee* (Aphr. 359:1).

ܘܐܦ ܐܢܬ ܒܥܐ ܐܢܬ ܠܡܝܕܥ ܡܢ ܡܐ ܗܢܐ ܐܬܟܥܣ ܒܗ *and thou art desiring to learn this, by what causes it was provoked* (Jos. Sty. 7:22).

ܘܚܙܐ ܐܠܗܐ ܠܥܒܕܝܗܘܢ ܕܐܬܦܢܘ ܡܢ ܐܘܪܚܬܗܘܢ *and God saw their works that they turned from their ways* (Jon. 3:10).

1. Subject substantive sentences are such as are the subject of a verbal, or nominal sentence. A dependent question may constitute such a sentence.

2. A predicate sentence is one which corresponds to the predicate noun in nominal sentences.

3. An object sentence is one which is the object of a verb or preposition.

(1) It may be a direct object of the verb.

(2) It may be a dependent question.

(3) It may be a quotation.

(4) It may be an indirect object of a verb, or the object of a preposition.

4. Object clauses are sometimes found after adjectives and after the participles of intransitive verbs.

5. Substantive clauses may be in apposition with a preceding word.

§ 136. Adjectival or Relative Sentences.

1. (1) ... *reports also from far and near have terrified us* (Jos. Sty. 4:20).

... *every tree which was pleasant to the sight* (Gen. 2:9).

(2) ... *and calamities that befell in many places* (Jos. Sty. 4:21).

... *the man that he had formed* (Gen. 2:8).

... *in the day wherein thou eatest of it* (Gen. 2:17).

2. ... *the city of Ptolmæus, that is Akka* (J. S. 44:8).

... *a man who did not suffer some harm from them* (Jos. Sty. 81:4).

3. ... *and him who had sent him* (Jos. Sty. 91:11).

... *the place in which the Lord was placed* (Matt. 28:6).

... *fulfilling the law* (Jos. Sty. 2:2).

... *they worshipped not the image which he had made.*

Rem.— ... *over thy philosophers who are counselling thee* (Sindb. 17:18).

... *because of that which he said* (Jos. Sty. 42:5).

4. ܡܚܡܕܢܐ ܕܝܩܪܐ *the price of him who is precious* (Matt. 27:9).

ܝܡܝܢܐ ܥܝܢܐ *thy right eye* (Matt. 5:29).

5. ܐܝܠܘܕ ܫܡܗ ܓܘܬܝܐ *a Goth whose name was Illod* (Jos. Sty. 68:3).

ܕܝܕܝܗܘܢ ܡܠܝܢ *whose hands are full* (Addai 43:13).

6. ܗܘ ܙܒܢܐ ܕܒܗ ܣܦܪܘ ܒܬܘܠܐ ܥܡܡܐ *the time of that festival in which heathen tales were sung* (Jos. Sty. 24:16).

ܠܫܪܒܬܐ ܐܚܪܢܝܬܐ ܕܐܫܕܪ ܐܢܐ ܠܟ *the other peoples to whom I send thee* (Acts 26:17).

Rem. 1.—ܕܡܢ ܕܐܡܪܬܘܢ ܠܝ *of whom ye spake to me* (Gen. 43:27).

ܒܝܘܡܐ ܬܡܢܝܐ ܕܗܘ ܡܬܓܙܪ *on the eighth day when they were circumcised* (Spic. Syr. 19:17).

Rem. 2.—ܐܝܟ ܕܐܦܢܐ ܐܝܟ ܕܗܦܟ ܢܨܚ *whithersoever he turned he was victorious.*

ܐܝܟ ܕܐܬܘ *whithersoever they came* (Aphr. 339:9).

ܐܝܟ ܕܐܝܬ ܠܟ ܒܝܕ ܬܫܒܘܩ ܘܬܚܢܢ *It is not wanting there, when thou takest and kindlest.*

7. ܘܐܝܠܝܢ ܕܗܘܘ ܥܡܗ ܒܬܝܒܬܐ *and those who were with him in the ark* (Gen. 7:23).

ܘܠܡܨܠܝ ܥܠ ܕܛܒ *and to pray for that which is good* (Spic. Syr. 5:12).

ܠܡܢ ܕܢܚܬ *to him who descends* (Overbeck 385:6).

8. ܡܢ ܕܢܚܙ ܐܝܠܝܢ ܕܡܫܟܚ ܥܠ ܦܘܡܗ ܡܢ ܕܫܒܚܬܐ ܗܢܐ *who might see this miracle that could restrain his mouth from praise* (Jos. Sty. 66:18.)

ܐܝܠܘܕ ܫܡܗ ܓܘܬܝܐ ܘܗܘ ܐܬܪ ܛܒ *a Goth whose name was Illod and who had been made tribune* (Jos. Sty. 68:3).

Rem.—ܘܠܝܬ ܡܢ ܕܡܟܚܕ ܘܠܝܬ ܡܢ ܕܡܟܝܚ ܘܠܝܬ ܡܢ ܕܡܠܦ *and there was no one who warned nor who rebuked, nor who admonished* (Jos. Sty. 25:10).

9. ܕܡܛܒܠ ܐܢܘܢ *whom it immerses* (Overbeck 384:17).

ܠܐ ܓܝܪ ܗܢܘ ܕܐܝܬ ܠܗܘܢ ܣܝܡܐ ܕܫܪܝܪܐ ܥܠ ܗܝ ܕܢܬܒܢܘ *for they have not the foundation of the faith upon which to built* (Spic. Syr. 2:23).

10. ܠܐ ܓܝܪ ܐܝܬ ܗܘ ܕܢܗܘܐ ܠܗ ܬܠܬ ܕܒܥ ܬܠܬ ܕܢܗܘܢ ܢܛܝܪܝܢ *for it is necessary that three things* [*that of nature, and that of fortune, and that of purity*] *that they should be maintained.*

11. *a.* ܘܐܢܬ ܟܦܪܢܚܘܡ ܕܐܠ ܫܡܝܐ ܐܬܪܡܝܬ *and thou Capernaum which art exalted unto heaven* (Matt. 11:23).

ܐܘ ܐܢܬ ܐܠܗܐ ܕܐܬܬ ܡܢ ܫܡܝܐ ܘܥܒܕܬ ܠܗܠܝܢ *or thou art God who hast come down from heaven and hast done these things* (Addai 3 ult).

ܐܢܬܘܢ ܕܡܗܝܡܢܝܢ *you who believe* (Spic. Syr. 2:19).

ܐܦ ܐܢܐ ܠܘܬ ܐܢܬܘܢ ܕܚܙܝܢ *I also whom you see* (Addai Apost. 21:18).

b. ܘܐܢܬܘܢ ܕܨܒܝܢ ܕܢܗܘܐ ܠܡܫܝܚܐ ܡܫܡܥܝܢ *and ye who wish to be to the Messiah obedient know* (Addai the Ap. 30:7).

ܐܢܬܘܢ ܕܨܒܝܢ ܕܢܗܘܐ ܠܬܚܘܬ ܢܡܘܣܐ *ye who wish to be under the law* (Gal. 4:21).

Adjective sentences are introduced by the relative particle ܕ and may limit any noun.

1. Adjective sentences may be
(1) Nominal.
(2) Verbal.

2. It may limit the subject.

3. It may limit the object.

Rem. 1.—It may limit a noun or pronoun, which is the object of a preposition.

4. The relative ܕ when it follows a noun with a pronominal suffix may refer to either.

5. When the relative is in the genitive relation with the noun following it, the noun must take the pronominal suffix.

6. When the relative clause is to be governed by a preposition, the

relative appears at the head of the clause and the preposition with its appropriate pronominal suffix follows, either immediately or with intervening words.

Rem. 1.—The relative sometimes stands alone where we would expect the preposition and pronominal suffix to follow; especially is this the case where it may be construed as an adverbial accusative of place or time.

Rem. 2.—The preposition is sometimes placed before the antecedent to which the relative belongs.

7. The relative may stand without an antecedent, provided that it involves a demonstrative conception. It may then be regarded as a substantive clause, see § 135.

8. When several relative phrases are joined by the copula, ܘ is often found but once, even when the relative is used in different constructions.

Rem.—It may, however, be repeated.

9. The relative is sometimes omitted, especially in servile imitation of the Hebrew.

10. When the subordinate phrase has been separated from the Dolath to which it belongs, the relative is sometimes repeated pleonastically.

11. When the antecedent is a pronoun in the first or second person, two constructions are possible in the relative phrase.

(1) The verb, or pronoun, of the relative phrase is in the person of the antecedent.

(2) The verb of the relative phrase is in the third person, although the antecedent is of the first or second.

137. Adverbial Clauses and Sentences.

1. ܕܟܡ ܫܓܝܐ ܚܛܝܬܐ *and where sin abounded* (Rom. 5:20).

ܩܡ ܥܠ ܕܟܬܐ ܕܐܝܟܐ ܐܝܬ ܠܗ ܛܠܝܐ ܙܥܘܪܐ *he stood over the place where the young child was* (Matt. 2:9).

2. (1) ܟܕ ܐܬܐ ܐܪܒܐ *when the locusts came* (Jos. Sty. 1:3).

ܟܕ ܚܙܝܬ ܐܬܘܬܐ *when I saw the signs* (Jos. Sty. 3:17).

ܒܬܪ ܗܕܐ ܐܢܐ ܩܡ *after that I am risen* (Matt. 26:32).

ܟܝ ܠܐ ܢܚܙܟ ܦܝܠܝܦܣ ܩܕܡ ܕܐܬܝܬ ܐܢܐ *before Philip called thee* (Jud. 1:48).

ܒܢܣܘܢ ܐܒܗܬܟܘܢ ܕܢܣܝܘܢܢܝ *when your fathers tempted me* (Heb. 3:9).

ܗܐ ܝܘܡܬܐ ܐܬܝܢ ܕܩܪܝ ܐܢܐ ܟܐܬܘܢܐ ܘܟܐܪܢܐ *the days are coming when my wrath shall burn like a furnace* (Mal. 4:1).

(2) ܒܡܬܩܛܪܓܘܬܗ ܕܗܘ ܩܕܡ ܕܩܛܪܓ ܠܗ *while they were calumniating him* (Matt. 27:12).

ܟܕ ܥܠ ܐܢܐ *as I was entering* (Spic. Syr. 1:3).

ܩܕܡ ܕܡܢܣܝܢ ܠܗܘܢ *while they are proving them* (Jos. Sty. 5:13).

ܥܕ ܕܝܠܕܬ ܒܪܗ ܩܕܡܝܬܐ *until she had borne her first born son* (Matt. 1:25).

ܥܕ ܕܐܙܠ ܐܢܐ ܘܨܠܝ *until I go and pray* (Matt. 26:36).

ܡܢ ܗܝ ܡܬܒܣܪ ܡܠܟܘܬܐ ܕܐܠܗܐ *since then the kingdom of God has been preached* (Lk. 16:16).

ܡܛܠ ܕܐܙܠܬ ܠܝܪܘܫܠܡ ܠܡܣܓܕ *since I went up to Jerusalem to worship* (Acts 24:11).

(3) ܟܡܐ ܙܒܢ ܕܐܬܟܦ ܒܟܒܠܐ ܘܒܣܝܪܐ *as often as with fetters and chains he was bound* (Mk. 5:4).

ܟܠ ܙܒܢ ܕܬܫܬܘܢ ܐܝܬ *as often as ye drink* (1 Cor. 11:25).

3. ܒܥܓܠ ܠܐ *unwillingly* (L'omelia di Giacomo 150).

ܐܝܟ ܕܐܝܬ *as is necessary* (Jos. Sty. 4:6).

ܐܝܟ ܕܐܡܪ ܐܢܐ *as I said* (Inedita Syr. 18:1).

ܐܝܟ ܕܐܢܘܢ *as they are* (Jos. Sty. 4:12).

ܐܝܟ ܕܢܩܛܠܘܢܝܗ *how they might put him to death* (Matt. 27:1).

ܥܕ ܕܡܢ ܚܡܝܡܘ ܕܪܚܡܟ ܠܐ ܝܕܥ ܐܢܬ *until that from the warmth of thy love thou dost not know* (Jos. Sty. 3:7).

ܐܝܟ ܕܐܢܬܘܢ ܐܡܪܝܢ *as ye say* (Spic. Syr. 1:6).

ܐܝܟ ܕܐܢܬܘܢ ܝܕܥܝܢ *as ye know* (Matt. 27:65).

4. (1) ... ؟ܐܝܟܢܐ ܐܝܬ ܠܟ ܐܡܝܢ ܐܢܐ ܐܫܬܒܥܟ *I adjure that thou tell us* (Matt. 26:63).

ܘܐܢܐ ܝܕܥܬ ܗܐ ܕܗܢܐ ܐܡܪܬ ܐܢܬ ܕܢܗܘܐ ܒܗ ܢܝܚܐ *and I knew that this thou hast said in order that there may be contrition* (Jos. Sty. 5:7).

ܢܫܬܟ ܝܡܐ ܕܢܢܝܚ *that the sea may rest* (Jon. 1:11).

ܕܠܡܐ ܐܐܬܐ *lest I come* (Mal. 4:6).

(2) ܕܠܐ ܬܗܘܐ ܠܟ ܒܗ ܫܘܠ ܕܠܐ ܬܐܙܠ ܒܝܕ *in order that thou mayest not depart from us without profit* (Spic. Syr. 2:7).

ܐܘ ܒܗ ܕܬܕܥ ܒܫܘܦܪ ܘܒܪܘܨ ܐܘ ܕܬܕܥ ܒܝܩܝܢ *or that thou mayest know clearly* (Jos. Sty. 8:6).

Rem.—ܫܕܪܬ ܐܢܬ ܠܝ ܕܐܟܬܒ ܐܢܝ *thou hast sent me [that] I should write them* (Jos. Sty. 5:3).

ܟܠ ܗܢ ܕܥܒܕ ܠܗܘܢ ܒܥܠܡܐ ܗܕܐ ܕܢܬܪܕܘܢ ܘܢܬܟܠܘܢ ܡܢ ܚܛܗܝܗܘܢ *for the whole (purpose) of it, (to wit) that men are persecuted in this world (is) on account of (this) that they may be restrained from their sins* (Jos. Sty. 6:2).

ܕܐܙܠ ܐܢܐ ܘܐܨܠܝ *until I go to pray* (Matt. 26:36).

ܗܐ ܕܟܬܒܬ ܠܟ ܚܒܝܒܝ ܘܐܢܬ ܬܬܟܠ ܕܒܪ ܨܒܝܢ ܕܐܠܗܐ ܥܒܕܘ *this that I have written to thee, my beloved, (I have written) in order that men may do the will of God* (Aphr. 75:6).

Adverbial sentences are such as modify the verb as to place, time, manner, condition and so forth. The most common forms of adverbial sentences are as follows.

1. Local.

2. Temporal. These are:—

(1) Those answering to the question "*where*".

(2) Those answering to the question "*how long*".

(3) Those answering to the question "*how often*".

3. Modal or Comparative clauses are introduced with some combination with ܐܝܟ or ܕ or ܒ.

4. Final or consecutive. (Purpose or result).

These are (1) generally preceded by ܕ (=*ut*), but sometimes by ܠ.

(2) Sometimes after combinations of particles.

Rem.—Sometimes we meet with elliptical sentences from which ؟ or some other word has been omitted.

Rem. 2.—The Infinitive with Lomadh sometimes takes the place of the Imperfect with Dolath § 120. 1 (3).

5. (1) لَاِيدَعْ؟ مَصْحِي *because he believed the woman* (Sindb. 4:2).

أَعْمَا ؟عَا هَكْعَدَه ؟أَهَكْعَدَه *because I betrayed the innocent blood* (Matt. 27:4).

(2) وَخَمْلَه ؟ مَدَوْسِكْدَوْ صَعْصِيكْدَوْ هَوْصَ سُمْ صَعْ *and in that I considered the weakness of my mind* (Jos. Sty. 3:20).

كَدَوْبُو ؟دَعْمَا إِنَا كَا ؟دَعْمَا هَنْيَا *because I trust upon thy prayers* (Jos. Sty. 4:2).

صَا ؟عَا ؟يَمْحَه ؟ هَنْيَا *because it is the prise of blooa* (Matt. 27:6).

سُمْا إِنَا صَعْصَهَوْ صَعْصَهَوْ سَمْحَه أَمِ سَمْحَه صَعْ *since according to my strength I shall swim* (Jos. Sty. 4:4).

صَكْمِ لَاصَا *for he was accustomed* (Spic. Syr. 1:3).

سُمْه لَاسُمْ سُمْه *for I have suffered much* (Matt. 27:19).

لَاصَا عَدَوْا لَمَا ؟عَمِ ؟أَمَحْنَا *and since through man was death* (1 Cor. 15:21).

؟دَعْمَعْمَ اِيدَوْ كَا ؟دَعْمَعْمَ *because ye are offering* (Mal. 1:7).

لَاصَا عَدَوْا ؟عَصِيجَ إِلَا عَدَوْا ؟عَصِيجَ ؟عَكْمَكْمَ *not because they are fixed but because they have power* (Spic. Syr. 4:21).

لَاصَا ؟عَا ؟أَا هَدَوْصَمَ هَدَوْصَمَ صَنْتَ إِنَمَا *because men are not equally governed* (Spic. Syr. 12 ult.).

6. إِسْهَكْ لَا كَدَه هَكْمَ أَمِ ؟أَمِ صَعْ *and although nothing like this has been done by me to thee* (Jos. Sty. 3:3).

؟دَعْمَا لَا إِدَعْمَه ؟دَعْنَصَ هَعْ هَعْ ؟دَعْنَصَ ؟مِ *although they have been profited nothing by their sons* (Jos. Sty. 3:10).

كَمِ ؟دَعْمَه ؟دَهَمْ كَدَه ؟أَمِ *though all men should be offended at thee* (Matt. 26:33).

7. ܘܚܙܐ ܠܡܠܐܟܐ ܕܡܪܐ ܩܐܡ *and he saw the angel of the Lord standing* (Num. 22:31).

ܗܠܟ *as he was walking* (Gen. 3:8).

5. Causal adverbial clauses are introduced:—

(1) By the relative ܕ.

(2) By ܒ *in that,* ܥܠ ܕ *because that,* ܡ *since,* ܡܛܠ *for,* ܐܝܟ ܕ *as that,* ܒܗܕܐ ܕ *in this that,* and ܡܢ ܗܕܐ ܕ *from this that,* ܥܠ *on account of this.*

6. Concessive adverbial clauses are introduced by ܐܦ and ܐܦܠ.

7. The adverbial accusative belongs here.

138. Conditional Sentences.

1. (1) ܐ ܐܢܐ ܚܛܝܬ . . ܐ ܐܢ ܚܛܝ *if I have sinned, wherein have they sinned?* (Jos. Sty. 40:2).

ܐ ܕܐ ܫܦܝܪ ܡܠܬ ܐܡܪܬ [ܐܠܐ ܕܐ] ܐ ܐܢ ܫܦܝܪ ܡܠܬ ܐܡܪܬ ܠܡܐ ܡܚܝܬ ܐܢܐ ܠܝ *but if well have I spoken, why smitest thou me* (John. 18:23).

ܐ ܗܢ ܐܒܢܐ ܕܐܬܬܣܡ ܠܫܘܬܐ ܐܦ ܗܘ ܠܪܝܫ ܙܘܝܬܐ ܐܝܟ ܗܘ ܐܬܬܣܡ *if this stone had been placed as foundation, how was it head also of the corner?* (Aphr. 11:13. See also Overbeck 62:6).

(2) ܐ ܐܢ ܪܕܦܘ ܐܦ ܠܟ ܢܪܕܦܘܢ ܐ *if they have persecuted me they will also persecute you* (John. 15:20).

ܐ ܐܢ ܡܝܬܢ ܥܡ ܡܫܝܚܐ ܗܐ ܐܡܢܢ ܕܢܚܐ ܠܗ *if then we have died with Christ we believe* (Rom. 6:8).

(3) ܐ ܐܢ ܫܟܒ ܢܬܦܪܩ ܐ *if he is fallen asleep, he will be saved* (John. 11:12).

ܐ ܐܢ ܪܕܦܘ ܐܢܘܢ ܐܝܟ ܢܫܒܘ ܠܢ ܐ *if they persecuted him, how shall they not persecute us?* (Overbeck 228:14. See also Overbeck 67:8).

(4) ܐ ܐܢ ܪܘܚ ܐ ܡܠܐܟ ܡܠܠ ܥܡܗ ܡܢܐ ܗܘ ܒܗ ܐ *if then a spirit or angel has spoken with him what is there in that?* (Acts. 23:9).

ܐ ܐܚܙ ܒܥܡܐ ܐܝܟ ܕܐ ܗܘ . . ܐ ܗܘ ܕܒܥܐ ܡܢܗ

if his will has been able to quench the violence of fire, it is to be believed (Overbeck 54:7).

2. (1) ܐ ܗܵܝ ܕܶܢܶܗܘܶܐ ... ܘܥܲܠ ܟܽܠ ܗܵܝ ܕܥܲܒܕܘ ܠܶܗ *if again it happen etc., they had to endure great fatigue* (Jos. Sty. 83:13).

ܐ ܐܶܢ ... ܢܶܐܡܪܘ ܐ *if they shall say ... it has been seen* (Overbeck 54:27. Comp. also 48:27).

(2) ܐ ܐܶܢ ܗܘ ܕܢܶܗܘܘܢ ܒܶܗ ܒܬܪ ܚܝܠܗ ܢܥܠܘ *if they would be members of his army they should enter* (Jos. Sty. 19:5).

ܐ ܐܶܢ ܐܲܢܵܐ ܡܶܬܬܪ ܠܶܫܬܐ ܢܗܘܐ ܨܒܝܢܟ *if I must drink it let thy will be done* (Matt. 26:42).

ܐ ܐܶܢ ܢܦܩ ܠܘܬܗܘܢ ܢܣܬܪܘܢ ܒܶܗ *if he shall go forth to them they should lie in ambush for him* (Jos. Sty. 58:4).

(3) ܐ ܐܶܢ ܗܟܝ ... ܢܡܠܠ ܥܡܢ *if then our Lord will grant, we will speak with thee* (Jos. Sty. 43:16).

ܠܵ ܐܢܫ ܠܵ ܢܫܠܡ ܒܟ ܐܦ ܐܶܢ ܢܦܩ ܠܒܪ *no man will harm thee even if thou comest out alone* (Jos. Sty. 89:21).

(4) ܐ ܐܶܢ ܗܟܝ ܐܶܢ ܢܗܘܘܢ ܚܙܩܝܢ ܠܢ ܛܒ *if then they be too strong for us it is better* (Jos. Sty. 65:12).

ܐ ܘܐܶܢ ܐܲܬܵܐ ܒܪܟܝܢ ܐܢܘܢ ܥܒܕܐ *and if he come blessed are those servants* (Lk. 12:38).

3. (1) ܐ ܐܶܢ ܒܪܘܚ ܐܠܗܐ ܐܲܢܵܐ ܦܪܩ ܫܕܝܢ ܫܪܝܪܐ ܗܝ ܕܡܠܟܘܬܗ ܕܐܠܗܐ ܡܛܬ ܥܠܝܟܘܢ *if by the spirit of God I cast out demons, the kingdom of God is nigh unto you* (Matt. 12:28).

ܐ ܐܶܢ ܡܛܠ ܕܢܦܫܐ ܥܠܬ ܠܓܘܫܡܐ ܐܢܐ ܐܬܟܢܫ ܕܠܐ ܐܬܟܢܫ ܐܬܟܢܫ *if, because the soul has entered into the body, I am enclosed, that which was not enclosed, has been enclosed* (Overbeck 63:7).

(2) ܐ ܐܶܢ ܐܝܬ ܒܗ ܡܘܡܬܐ ܕܠܐ ܢܫܬܟܚ ܒܗ *if there should be any oath he would not be found by it* (Jos. Sty. 76:12).

ܐ ܠܘ ܐܬܥܒܕ ... ܢܬܦܢܘ *if Areobindus allowed, they should turn* (Jos. Sty. 58:9).

ܐ ܗܟܝ ܕܥܒܕ ... ܗܝܡܢ *if this will were able to separate evil, we would believe* (Overbeck 50:8).

(3) ܐ ܐܝ ܡܢܘ ܗܘ ܠܐ ܐܫܒܩ ܠܟ *if then thou knowest who he is I shall not hinder thee* (Jos. Sty. 76:19).

ܐ ܐܢܐ ܒܥܠܙܒܘܒ ܦܪܩ ܒܢܝܟ ܒܢ̈ܝ̈ܗܘܢ *if I by Beelzebub cast out demons, by whom do your sons?* (Matt. 12:27).

(4) ܐ ܕܘܝܕ ܒܪܘܚ ܩܪܐ ܠܗ ܡܪܐ *if David then call him Lord, how is he his son* (Matt. 22:45).

ܐ ܐܝ ܡܟܠ ܠܐ ܡܠܟ *if he deceives he is no king* (Jos. Sty. 61:19).

4. (1) ܠܘ ܐܝܟ ܕܐܠܗܐ ܐܦ ܗܘ ܣܝܡ ܠܒܗ *if it were right God himself would have put it in his heart* (Jos. Sty. 74:4).

ܐ ܕܠܐ ܩܝܡܬܐ ܐܦ ܡܫܝܚܐ ܠܐ ܩܡ *and if there be no resurrection Christ also is not risen* (1 Cor. 15:13).

(2) ܐ ܐܠܘ ܡܨܛܥܝܢ ܗܘ ܢܦܓܘܢ *if they were able, they should meet (him) in battle* (Jos. Sty. 14:4).

ܐ ܐܠܘ ܒܥܐ ܗܘ ܠܡܥܒܕ ܫܠܡܐ ܥܡܢ *if thou desirest us to make peace give us etc.* (Jos. Sty. 58:17).

ܐ ܐܢ ܐܝܬ ... ܢܫܡܥܘ ܠܢ *if there be those who are not willing . . let them draw near to us* (Addai 21:2).

ܐ ܡܠܟܐ ܗܘ ܕܐܝܣܪܝܠ ܢܚܬ ܗܫܐ ܡܢ ܨܠܒܐ *if he be the king of Israel let him come down now from the cross* (Matt. 27:12).

(3) ܐ ܐܦ ܒܥܐ ܐܢܬ ܠܡܫܐܠ ܠܝ ܐܢܐ *if thou askest it as a loan I will send it to thee* (Jos. Sty. 18:15).

ܠܡܐ ܐܢܬ ܡܥܡܕ ܐܢܐ ܐܢ ܠܐ ܐܢܬ ܡܫܝܚܐ *why then baptizest thou, if thou art not the Messiah* (John. 1:25).

(4) ܐ ܐܦ ... ܒܥܐ ܗܘ ܠܡܫܬܘܕܥ ܠܐ ܐܬܝ ܠܡܫܡܥ

what profit is there from them if it be that admonition be not mingled? (Jos. Sty. 5:14).

أَلِمَاذَا هٰكَذَا بَيْنَ الرَّجُلِ وَامْرَأَتِهِ لَا يُوافِقُ أَنْ يَتَزَوَّجَ *if the case between a man and his wife be so, it is not expedient to marry* (Matt. 19:10).

5. كَمَا أَنَّهُمْ لَوْ لَمْ يُعَلِّمُونَا هٰذَا لَكَانُوا عَدِيمِي الْفَائِدَةِ لَنَا *if they did not teach us this, they would be quite useless to us* (Jos. Sty. 5:19).

كَمَا أَنَّهُمْ لَوْ كَتَبُوا التَّوَارِيخَ الْعَظِيمَةَ *if they were written great histories would they form* (Jos. Sty. 80:6).

لَوْ عَرَفْتُمُونِي لَعَرَفْتُمْ أَبِي أَيْضًا *if ye were knowing me, ye would be knowing my father also* (John. 14:7).

لَوْ أَحْبَبْتُمُونِي لَفَرِحْتُمْ *if ye had loved me ye would have rejoiced* (John. 14:28).

لَوْ لَمْ يَكُنْ هٰذَا قَدْ حَدَثَ الْيَوْمَ لَكَانَ قَدْ حَدَثَ *if this had not happend to-day, it had happened* (Addai 15:7).

لَوْ لَمْ يَشَأْ لَمْ يَمُتْ *if he had not wished, he had not died* (Addai 19:16).

لَوْ لَمْ يَعْرِفُوا . . لَمْ يَكُنْ خَرَابٌ *if they had not known, there had not been the desolation* (Addai 27:21).

لَوْ شَاءُوا . . . لَمْ يَسْمَحِ الْهَيَجَانُ *if they had wished, the commotions had not permitted them* (Addai (28:2).

لَوْ كَانَ فِيهِمْ . . . لَكَانَ يَلِيقُ *if there were in them feeling, it would be right for them* (Addai 24:1).

Adverbial sentences of condition are of two kinds, those which express a possible and those which express an impossible condition. Of sentences expressing a possible condition, there are sixteen constructions according to the form of the verb, or copula, that is employed.

1. When there is a Perfect in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

2. When there is an Imperfect in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

3. When there is a Participle in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

4. When there is a nominal sentence in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

5. The impossible condition is expressed by ܐܢ ܠܐ or ܠܘ ܐܢ ܠܐ. In the protasis is found the Perfect, with or without ܗܘܐ, or the Participle with ܗܘܐ, or a nominal sentence; in the apodosis, the Perfect, or the Participle with ܗܘܐ.

INDEX.

a-class vowels, 29. 1, 5.
ă-ă, nouns with, 68.
ă-â, nouns with, 69.
â-ă, nouns with, 70. 1.
ă changed to e in nouns, 67. 1.
ă changed to e in verbs, 41. 2.
ă-e, nouns with, 68. 3.
ă-î, nouns with, 69. 4.
ă-û, nouns with, 69. 5.
â-ĭ, nouns with, 70. 2.
â-î, nouns with, 71. 2.
â-û, nouns with, 71. 1.
â becomes o, 29. 5. (1).
ă, when found, 29. 1.
ă obscured to e, 29. 2.
ă contracted with w into ô, 29. 5. (3).
ă contracted with 'a into ô, 29. 5. (4).
ă contracted with y into ê, 29. 3.
ă contracted with y into î, 29. 4. (4).
â becomes û through ô, 29. 7. (3).
ă volatilized, 30, 31, 42. 1, 69.
Absolute state, masculine singular, 76. 1.
Absolute state, feminine singular, 76. 2. (1).
Absolute state, masculine plural, 76. 3.
Absolute state, feminine plural, 76. 4.
Absolute state dual, 76. 5.
Absolute state often definite, 93. 1.
Absolute state generally indefinite, 93. 2.
Absolute infinitive, 49.
Absolute infinitive used to intensify the meaning of the verb, 119. 1.
Absolute infinitive used alone, 119. 2.
Abstract nouns, 75. 4.
Abstract ideas sometimes denoted by the plural, 92. 2. (2).
Accent, 14.
Accents, system of, 15.
Accusative, position of, 123. 1, 2.
Accusative, different ways of denoting it, 123. 1, 2.
Accusative cognate, 126. 4.
Accusative of specification, 117. 8.
Accusative of condition, 116. 3. (2) b.
Accusative of the pronoun, 36. 1, 51.
Active stems, 41. 1, 2, 3.
Active stems, how made passive or reflexive, 41. 4.
Active signification of passive forms of intransitive verbs, 41. 5. Rem. 2.
Active participles, how formed, 50.
Active participle of simple stem, 50. 1, 70. 2.
Active participles of guttural verbs, 52. 3. Rem. 1.
Active participle of Ê Ê verbs, 54. 3.
Active participle of Ê Wau verbs, 59. 4.
Active participle of Ê Olaph verbs, 56. 4.
Active participle of Lomadh Olaph verbs, 60. 5.
Active participle, syntax of, 116.
Addition, 20.
Addition of Olaph, Nem, Mim, Rish, Gomal, and Hê, 20. 2. of Tau, 20. 3.
Addition for stem, 41. 3–5.
Additions for inflection of perfect, 43. 1.
Additions for inflection of imperfect, 45. 2.
Additions for noun formations, 74, 75.
Adjective, verbal, 72. 2. (4).
Adjective, agreement of, 99. 1.
Adjective, definiteness of, 93. II. 3.
Adjective, position of, 94. 5, 99. 1.
Adjective clauses, 97. B. Rem. 1.
Adjective predicate, 93. II. 3. (2), 99. 2.
Adjectives with two short vowels, 68. 2.
Adjectives ending in ôn, 75. 1. (2).
Adjectives ending in ôy, 75. 3.
Adjective, syntax of, 99.
Adjective, comparison of, 100.
Adjective sentences, 136. (See under relative sentences.)
Adverb, 88. II. Rem. 2, 89. A. 1–4.
Adverb with the substantive verb, 127. 8.
Adverb with *'Ith*, 128. 4.
Adverbial accusative. (See under Accusative.)
Adverbial sentences, 137, 138.
Adversative sentences, 134. 3.
Affix. (See sufformative and suffix.)
Agency expressed. (See Nomina agentis, and 121. 4.)
Agreement, 121.
Alphabet, 1.–4.

Alternative sentences, 134. 1, 2. 132. 5. Rem.
Annexion, 96.
Annexion, to express the superlative degree, 100. 2. (1).
Annexion, periphrasis for, 98.
Anomalous nouns, 86, 87.
Anomalous verbs, 64.
Aph'el stem, 41. 3, 42, 44.
Apocopation. (See Rejection.)
Apocopation of the Tau of the feminine, 76. 2. (1).
Apodosis, 137, 138.
Apposition, 94.
Apposition of a noun with a pronominal suffix, 94. 6.
Apposition of substantive clauses, 135. 5.
Aspirates, 2. 2.
Aspiration, how denoted, 10.
Aspiration of the Tau in the first person singular of Lomadh Olaph verbs, 60. 2, Rem. 3.
Assimilation, 18, 53. 2.
Asyndeton, 133. 1, Rem. 1.

Bêth, 1, 2. 2, 4. 3. (2), 5. 1, 10.

Cardinals, 88. I, 110. A.
Causative verb-stem, 41. 3, 42, 44.
Changeable vowel sounds, 7. 3.
Changes of vowels in the inflection of the verb, 42, 45. 1, 3, 52. 3, 58. 2, 59, 60.
Changes of vowels in the inflection of the noun, 28. 3. (1), 67. 1, 2. (5), 68. 5, 76. 2. (1), 79. 8. 1, 82. Rem. 2.
Characteristic of the stems, 42.
Classification of nouns, 66. B.
Closed syllables, 17. 2.
Cognate accusative, 126. 4.
Collective, 90.
Collective with suffixes, 77. 7.
Collective nouns, agreement of, 90. 4, 121. 2.
Command, how expressed, 114. 1, 115.
Commutation. (See Permutation.)
Comparative degree, how expressed, 100. 1.
Compound words drop letters, 23. 4.
Compound nouns, gender of, 91. 4.
Compound sentences, 133.
Conditional sentences expressing possibility have sixteen constructions, 138. 1–4.
Conditional sentences expressing an impossible condition have six constructions, 138. 5.
Conjunctions, 89. 5.
Conjunctive sentences, 133.
Conjunctions with adverbial clauses, 137, 138.
Consonants, 1.–5, 9–12.
Consonants, euphony of, 18–27.
Consonantal character of Olaph lost, 25. 1.
Consonantal character of Wau and Yudh lost, 25. 1, 2.
Construct state of nouns, 76. 1–5.
Construct state of numerals, 88. I Rem. 3.
Construct state of participles, 96. 4 Rem. 2.
Construct state of prepositions, 89. B.
Construct infinitive, 49.
Construct infinitive with suffixes, 51. F. 74. 2, 85 Rem. 2.
Construct infinitive, syntax of, 120.
Construct infinitive always takes the preposition *l* before it, 120. 1.
Construct infinitive as a gerundive, 120. 1. (4).
Construct infinitive to denote "can," "must," "have to," etc., 120. 1. (4).
Construct infinitive after the comparative, 120. 1. (6).
Contraction of Wau and Yudh to form a long vowel, 29. 3. (1), 4. (4), 5. (3) (4), 7 (1) (2).
Contract nouns, 67. (5) (7), 68. 5.
Contraction of personal and demonstrative pronoun, 57. 3.
Contract verbs, 54, 56–61.

Dative ethical, 124. 5.
Declension of nouns, 78. *sq.*
Defective verbs, 64.
Definiteness of nouns, how expressed, 93.
Demonstrative pronoun, 37.
Demonstrative contracted with personal pronoun, 37. 3.
Demonstrative pronoun, syntax of, 102.
Demonstrative pronoun as an article, 102. 2.
Denominatives, 63. 2.
Dentals, 5. 1.
Dependent question, 135. 1, 3. (2).
Desire, how expressed, 114. 3. (1).
Determination of nouns, 93.
Determination of adjectives, 93. II.
Diacritical points, 6. 6.
Diminutives, how formed, 69. 6, 75. 2.
Diphthongs, 8.
Diphthong in *iu*, 60. 2. Rem. 1.
Direct object, 123, 125. 1, 3, 4.
Direct objective sentence, 135. 3.
Distribution, how denoted, 92. 3.
Dolath, 2. 2, 4. 3. (3), 4. 4, 5. 1, 10, 18. 3, 19. 5, 21. 1, 22. 4.
Dolath as the inseparable relative, 34.
Doubling of consonants, 10. 2. (4).
Doubly weak verbs, 62.
Dropping of Olaph et al. (See Rejection.)
Dual, 76. 5, 77. 3.

e, how written, 6. 1. Note, 4, 5. (1)–(8).
e, how pronounced, 6. 3. (2).
e, quantity of, 7. 1.
e, origin of, 7. 2.

e, value of in inflection, 7. 3.
e followed by *u*, 8. 1. (2).
e anomalous in certain forms, 28. 3. Rem.
e before doubled radical, 28. 3. (3).
ĕ, where found, 29. 2.
ê, how formed, 29. 3.
e heard, but not written, 31. 3. Rem. 1.
e as helping vowel, 33.
Ê, 3, 4. 1, 3. (6), 5. 1, 11. 4, 22. 5, 23. 4, 26. 3.
Ê Ê verbs, 54.
Ê Ê nouns, 79. B. Rem. 2, 80. Rems. 1. 2.
Ê Olaph verbs, 55.
Ê Olaph nouns, 79. B. Rem. 2.
Ê Olaph verbs which are also Lomadh Olaph, 62. 4.
Ê Wau verbs, 59.
Ê Wau nouns, 79. B. 1, Rem. 1, 80. Rems. 2. 3, 82. Rem. 2.
Ê Wau verbs which are also Lomadh Olaph, 62. 3.
Ê Yudh verbs, 59.
Ê Yudh nouns, 79. B. Rem. 1. 80. Rem. 2.
Elision. (See Rejection.)
Emphatic state, 76. 1–4.
Emphatic state, syntax of, 93.
Enclitics, 23. 4, 35. 2.
Endings for gender, number, and state of noun, 76.
Endings to denote person, gender, and number of the verb, 43, 45.
Endings for forming noun-stems, 66. A. 1, B. 4, 75.
Eshtaph'al, 41. 5.
Ethical dative, 124. 5.
'*Ethidh* used to emphasize the future, 129. 1.
Ethpa'al, 41. 4, 42, 44.
Ethpe'el, 41. 4, 42, 44.
Ettaph'al, 41. 4, 42, 44.
Etymology, 34–89.
Euphony of consonants, 18–27.
Euphony of vowels, 29.
Exhortation or excitement, 114. 3. (4). 112. 3. Rem. 2.

Feminine ending, 76. 2.
Feminine ending dropped, 76. 2. (1).
Feminine ending retained in the construct and emphatic states, and before suffixes, 76. 2. (2).
Feminine nouns, 78. II.
Feminine nouns, declension of, 82–85.
Feminine nouns, anomalies of, 86. 6–10, 13.
Feminine nouns, syntax of, 91. 2.
Fractional numbers, how formed, 88. II. Rem. 3.
Frequentative action denoted by the participle, 116. 2.
Future, sometimes denoted by the imperfect, 113. 3.
Future may be denoted by the perfect, 112. 3.
Future often denoted by the active participle, 116. 1. (2), 2. (2).
Future, emphasized by '*Ethidh*, 129. 1.
Future perfect denoted by the perfect, 112. 3. (2).

Gender of noun, 76, 78.
Gender, anomalies of, 86. 7, 8, 10, 12.
Gender, syntax of, 91.
Gender, neuter, how denoted, 91. 5.
Gender of compound nouns, 91. 4.
Gender of plural follows that of the singular, 91. 5.
Gender of nouns used figuratively often that of the thing which they represent, 91. 6.
Gender of verb, 43, 111. 1.
Gender of verb having two subjects of different genders is masculine, 121. 6. Rem. 2.
Genitive relation expressed in four ways, 96.
Genitive expressed by annexion. (See Annexion.)
Genitive expressed by the relative, 97. A. (Used when there are two or more genitives, or with indeclinable nouns, or when words intervene.)
Genitive expressed by means of the pronominal suffix and the relative, 97. B.
Genitive expressed by means of prepositions, 98.
Genitive subjective and objective, 96. 4.
Gomal, 2. 2, 5. 1, 10, 20. 2.
Gutturals, 4. 5, 5. 1, 26, 52, 57, 68. 5. (2). 40. 3, 41. 2.

Half-open syllables, 17. 4.
Half-vowel, 7. 1. (3), 9.
Hê, 1, 3, 4. 4, 4. 5, 5. 1, 11. 1, 18. 1 Rem. 19. 1, 20. 2, 21. 3, 22. 5, 25. 4.
Heightened vowel-sounds, 7. 2. (4).
Heightening of vowels, 20. 4. (3), 29. 5. (2).
Helping vowels, 33, 34. 3, 4.
Hêth, 3, 4. 5, 5. 1, 19. 4.
Hewo, as enclitic, 127. 1.
Hewo before the predicate, 127. 2.
Hewo used in the perfect to emphasize the past tense, 127. 3. (1).
Hewo used in the perfect after an imperfect to emphasize a past subjunctive, 127. 3. (2).
Hewo used in the perfect after an active participle to express a past state, 127. 3. (3).
Hewo used in the perfect before adjectives or participles to express a wish, command, or admonition, 127. 4. (1). 112. 3. (2) Rem. 2.
Hewo used in the perfect before a participle to express the frequentative subjunctive, 127. 4. (2).

Hewo used in the perfect after an active participle to express frequentative action in the past, 127. 3. (3) b.
Hewo used in the imperfect with a following participle to express a future frequentative action or state, 127. 5.
Hewo used in the active participle before an active participle to emphasize the future of a state, 127. 6.

i, how written, 6. 1. Note, 4, 5, 29. 4.
i, how pronounced, 6. 3. (3).
i, quantity of, 7. 1. (2), 29. 4.
i, origin of, 7. 2.
i, euphony of, 29. 4.
i found in the Nestorian, 7. 2 Note.
i, class segholates, 67. 1, 2 (5).
i derived from ê, how written, 6. 5. (1).
i as first vowel in nouns, 69, 72. 2. (2) (6), 74. 2. (6) (7), 3. (7) (8).
i as second vowel in nouns, 69. 4, 71. 2, 72. 2. (4), 74. 2. (2), 3 (2) (5).
Imperative, sufformatives of, 48. Note 2.
Imperative, stem of, 48.
Imperative with suffixes, 51. E.
Imperative of guttural verbs, 52. 4.
Imperative of Pê Nun verbs, 53. 1.
Imperative of Ê Ê verbs, 54. 1.
Imperative of Pê Olaph verbs, 55. 1. Note 2.
Imperative of Pê Yudh verbs, 58. Rem. 2. (2).
Imperative of Ê Wau verbs, 59. 2.
Imperative of Lomadh Olaph verbs, 60. 4.
Imperative of Lomadh Olaph verbs with suffixes, 61. 3.
Imperative, syntax of, 115.
Imperative expressed sometimes by means of *hewo* and a participle, 115. 5, 127. 4. (1).
Imperative denoted by participle, 115. 6, 116. 5.
Imperative expressed by imperfect, 114. 1, 115. 2.
Imperative emphasized by means of auxiliary verbs, 120. 1. (5), 129. 2. (1).
Imperfect, formation of, 43.
Imperfects in A and E, 46.
Imperfect of derived forms, 47.
Imperfect with suffixes, 51. C. D.
Imperfect of guttural verbs, 52. 4.
Imperfect of Pê Nun verbs, 53. 2.
Imperfect of Ê Ê verbs, 54. 2.
Imperfect of Pê Olaph verbs, 55. 2, 3.
Imperfect of Ê Olaph verbs, 56. 3.
Imperfect of Pê Yudh verbs, 58. 2.
Imperfect of Lomadh Olaph verbs, 60. 2, 3.
Imperfect of Lomadh Olaph verbs with suffixes, 61. 2.
Imperfect, person, gender, and number of denoted by preformatives and sufformatives, 111. 1.
Imperfect denotes incomplete or dependent action, 111. 3, 113.
Imperfect used for past events after certain temporal particles, 113. 1.
Imperfect, use of in present time doubtful, 113. 2.
Imperfect sometimes used for the future indicative, 113. 3.
Imperfect denotes future, especially in conditional clauses, 138.
Imperfect denotes most of the variations for mood, 114.
Imperfect as imperative, 114. 1.
Imperfect as potential, 114. 2.
Imperfect as optative, 114. 3.
Imperfect as subjunctive, 114. 4.
Imperfect in conditional sentences, 138.
Impersonal verb, 122.
Impersonal use of adjectives, 122. 4. Rem.
Impersonal verbs with a direct object, 126. 3. (2).
Impersonal use of *'Ith*, 128. 1.
Impersonal use of the passive, 122. 5.
Impersonal use of participles, 122. 4.
Indeclinable nouns, 86. 6.
Indeclinable nouns use the absolute state for the emphatic, 93. 1. (4).
Indeclinable nouns use the construction with the relative, 97. A. Rem. 3.
Indefinite pronouns, adjectives, and nouns, 107, 108. 2, 109.
Indirect object, 124, 125. 2, 3, 4.
Indirect object a substantive sentence, 135. 3. (4).
Indirect question, 132. 6.
Infinitive construct. (See Construct Infinitive.)
Infinitive absolute. (See Absolute Infinitive.)
Inflection of nouns, 66. A. *sq.*
Inflection of verbs, 43. *sq.*
Inseparable particles, 34.
Insertion of Olaph, Nun, Mim, Rish, Gomal, Hê, and Tau, 20. 2, 3.
Insertion of vowels, 33. 3, 4.
Intensive stem, 41. 2, 63. 2.
Intensive of Ê Ê verbs, 54. 4.
Interrogative particle, 89. A. 4, 132. 1, 7.
Interrogative pronouns, 39, 132. 1, 103.
Interrogative adjective, 39, 103. 2.
Interrogative contracted with personal pronoun, 39. Rem. 4.
Interrogative sentence, 132.
Irregular nouns, 86, 87.
Irregular verbs, 64.
'Ith, inflection of, 65.
'Ith, syntax of, 128.
'Ith used impersonally, 128. 1.
'Ith followed by *hewo* emphasizes the past of "to be," 128. 2.

'*Ith* followed by *l* expresses "to have," 128. 3. (1).
'*Ith* followed by *b* or *lewoth* expresses "to have," 128. 3. (2).
'*Ith* followed by an adverb, 128. 4.
'*Ith* followed by the infinitive construct expresses "*can.*"

Kaph, 2. 2, 4. 1, 4. 3. (2), 5. 1, 10.
Kul, uses of, 108.
Kushoy, 10. 1, 44. Rem. 1, 47. Rem. 1.

Labials, 5. 1.
Lengthening, 28. 3.
Letters at beginning of syllable, 16. 2.
Letters at end of syllable, 16. 3.
Letters, peculiar forms of, 4. 1–4.
Letters, distinction of, 4. 3, 4.
Letters, classification of, 5.
Letters, doubling of, 10. 2.
Linea occultans, 11, 19.
Linguals, 5. 1.
Linguo-dentals, 5. 1.
Lomadh, 41, 2, 3. (1), 5. 1, 18. 4, 19. 6, 23. 2. (3).
Lomadh as inseparable preposition, 34.
Lomadh with pronominal suffixes, 36. 3.
Lomadh Olaph verbs, 60.
Lomadh Olaph verbs with suffixes, 61.
Lomadh Olaph verbs which are also Ê Olaph, 62. 4.
Lomadh Olaph segholates, 79 B. 2.–4.
Lomadh Olaph nouns of two syllables ending in *e'* or *ay*, 81.
Lomadh Olaph feminine segholates, 82. Rems. 3, 4, 5.
Lomadh Olaph feminine participles, 83. Rems.
Long and short vowel nouns, 70.
Long vowels, 7. 1. (2).
Long *e*, 29. 3.
Long *i*, 29. 4.
Long *o*, 29. 5.
Long *u*, 29. 7.
Long vowels in nouns, 67. 2. (5), 69, 70, 71, 72. 2, 74. 2. (4) (5) (7) (9), 74. 3. (1) (2) (3) (6), 75.

Man, who ? 39.
Marhitono, 12. 2.
Masculine gender, 76. 1, 3, 78.
Masculine gender preferred, 126. 6. Rem. 2.
Medhem, 109.
Mehagyono, 12. 1.
Middle A verbs, 41. 1. (1).
Middle E verbs, 41. 1. (2), 43. 5, Note 2, 59. 6. Rem. 1.
Middle U verbs, 41. 1. (3).
Monosyllabic nouns, 67, 68, 69, 79, 80.
Mood, generally denoted by the imperfect, 114.
Mood sometimes denoted by the participle, 116. 5.
Mood sometimes denoted by the perfect, 112. 3, Remarks.
Mood emphasized by auxiliary verbs, 120. 1. (5), 120. 2. (1).

Names of letters, 1.
Names of vowel signs, 6. 2.
Naturally long vowels. 7. 3. (2). 20. 3, 4, 5, 7.
Negative commands, 115. 3.
Negative interrogative sentences, 132. 3.
Negative sentences, 131. 2.
Negative double, 132. 5.
Neuter, 91. 5.
New vowels, 33.
Nomina agentis, 70. 2, 71. 1, 72. 2. (1), 75. 1.
Nominal inflection, 66. A.
Nominative of the pronoun, 35.
Nominative absolute, 95.
Noun, inflection of, 66. A.
Nouns, classification of, 66 B.
Nouns with one short vowel, 67, 79, 80, Rems. 1, 2.
Nouns formed with two short vowels, 68, 79, Rem. 3, 79. B. 3, 4, 80. Rem. 3.
Nouns with one short and one long vowel, 69, 80, Rem. 4.
Nouns with one long and one short vowel, 70, 81.
Nouns with two long vowels, 71, 80, Rem. 5.
Nouns with second radical doubled, 72, 80, Rem. 5, 81.
Nouns with third radical doubled, 73. 1, 81.
Nouns with two radicals doubled, 73. 2.
Nouns with preformative, 74.
Nouns with sufformative, 75.
Nouns, anomalies of, 86, 87.
Nouns, gender of, 76, 86.
Nouns, number of, 76, 92, 121. B.
Nouns, declension of, 78–85.
Nouns indeclinable, 86. 6.
Nouns, state of, 76, 86. 17, 93.
Nouns, dual of, 76. 5, 77. 3.
Nouns as adverbs, 89. 1, 2.
Noun-stems classified, 66 B.
Nouns plural in form but singular in signification take verb in singular, 121. B.
Number of noun, 76.
Number, anomalies in, 86. 1–5, 9, 11, 14, 92. 6, 7.
Number in verb, 43, 111. 1.
Number of verb and adjective agreeing with collective, 90. 4.
Number of nouns denoted in four ways, 92. 1.
Number, grammatical, sometimes different from logical, 92. 2.
Numerals, the, 88.
Numeral cardinal in construction, 88. I. Rem. 3.

Numeral cardinal in emphatic, 88. I. Rem. 4.
Numeral cardinal with suffixes, 88. I. Rem. 6.
Numeral cardinal in dual, 96. 5.
Numeral ordinal. (See Ordinal.)
Nun, 4. 1, 5. 1, 11. 1, 18, 19. 6, 20. 2, 23. 1. (3), 23. 2. (3), 3. (2), 53, 62. 1, 67. 2. (3) (6).

Object of the verb, 123.
Object indirect, 124.
Objects, two or more, 125.
Object with passive or reflexive, 126.
Object, various positions and ways of uniting it when indefinite and direct, 123. 1.
Object, when definite and direct, how written, 123. 2.
Object after impersonal verbs, 126. 3.
Object as cognate accusative, 126. 4.
Objective pronoun, 36. 1, 51.
Obscured vowels, 7. 2. (2).
Occultation, 11, 18.
Olaph, orthography of, 2, 4. 1, 4. 2, 4. 3, 4. 4, 4. 5, 5. 1, 5. 2, 6. 5. 11. 2, 19. 1, 20. 1, 21. 2, 22. 1, 2, 3, 5, 23. 1, 2, 3, 24. 1, 25. 1, 26. 2.
Olaph as sign of causative stem, 41. 3.
Olaph, for the second radical in participle of Ê Ê verbs, 54. 3. a.
Olaph falls away in some forms of Pê Olaph verbs, 55. 1. Rem. 2. 55. 2. Rem. 55. 3. Rems. 1, 2, 3.
Olaph as third radical in verbs, 57.
Olaph written for Yudh in the participle of Ê Wau verbs, 59. 4.
Olaph as vowel letter in Lomadh Olaph verbs, 60.
Olaph as first radical of segholates, 67. 2. (1).
Olaph as third radical of nouns with two short vowels, 68. 5. (2).
Olaph in nouns with one short and one long vowel retains the original vowel, 69.
Omission. (See Rejection.)
Open syllable, 17. 1.
Optative, 112. 3, Rem. 2, 114. 3, 115. 6, 116. 5, 127. 4. (1), 129. 2. (3).
Ordinal, 88. II.
Ordinal, formation of adverbs from, 88. II. Rem. 2.
Ordinal, formation of fractional numbers from, 88. Rem. 3.
Ordinal, syntax of, 110. B.
Ordinal used for distribution, 110. B. 1.
Ordinal used for multiplication, 110. B. 2.
Origin of vowels, 7. 2.
Origin of vowel signs, 6. 1.
Original vowels in verb-stems, 42.
Original vowels of noun-stems, 67-74.
Orthography, 1-33.
Otiose letters, 24.

Pa'el stem, how formed, 41. 2, 42. 2.
Pa'el, inflection of, 44.
Pa'el, of guttural verbs, 52. 3. Rem. 1.
Pa'el of Pê Nun verbs, 53.
Pa'el of Ê Ê verbs, 54. 4.
Pa'el of Pê Yudh verbs, 55. 3.
Pa'el of Ê Olaph verbs, 56. 4.
Pa'el of Lomadh Olaph guttural verbs, 57.
Pa'el of Pê Yudh verbs, 58. 4.
Pa'el of Ê Wau verbs, 59. 5.
Pa'el participle of Lomadh Olaph verbs, 60. 5.
Palatals, 5. 1.
Participles with enclitic subject, 35. 2.
Participles, how formed, 50. 1, 2, 69. 4. 70. 2, 72. 2. (4), 74. 2.
Participles, how inflected, 50. 3, 81, 83, 84.
Participles with suffixes, 77. 6, 36. 1, 50. 3, 51. F.
Participles of guttural verbs, 52. 3. Rem. 1.
Participles of Pê Nun verbs, 53.
Participles of Ê Ê verbs, 54. 3.
Participles of Pê Olaph verbs, 55. 1. Rem. 3, 55. 3.
Participles of Ê Olaph verbs, 56. 4.
Participles of Ê Wau verbs, 59. 4.
Participles of Lomadh Olaph verbs, 60. 5.
Participle as predicate, 83. II. 3. (2).
Participle in construction, 96, 4. Rem. 2.
Participle, person of denoted by the personal pronoun, 111. 2.
Participle, active, use of, 116.
Participle as objective complement, 116. 3, 4.
Participle denoting mood, 116. 5.
Participle as accusative of condition, 116. 3. b.
Participle as noun, 118.
Participle as adjective, 118. 4.
Participle with direct object, 123. 2. Rems.
Participle in conditional sentences, 138.
Participle, passive, 117.
Participle, passive, used with *hewo* to denote the pluperfect, 117. 2.
Participle, passive, used in an active sense, 117. 4.
Participle, passive, used like the gerundive, 117. 6.
Participle, passive, with accusative of specification, 117. 7.
Particles, inseparable, 34.
Particles, 89.
Particles between nouns in construction, 96. 2. Rem., 97. B. Rem. 2.
Passive stems, 41. 4, 41. 5.
Passive participle. (See Participle, Passive.)
Passive with object, 126.
Passive, followed by *l* denoting the agent, 121. 4.
Passive with cognate accusative, 126. 4. (2).
Passive used impersonally, 122. 5.

Pê, 2. 2, 5. 1, 10.
Pê Nun verbs, 53.
Pê Nun verbs which are also Lomadh Olaph, 62. 1.
Pê Nun verbs which are also Ê Wau or Ê Ê, 62. 2.
Pê Nun noun forms which have the Nun dropped or assimilated, 67. 2. (3), 71. 1, 2.
Pê Olaph verbs, 55.
Pê Olaph nouns, 79. A. Rem. 1.
Pê Olaph verbs in causative stems, like Pê Wau verbs, 65. 3, 58. 3.
Pê Olaph verbs sometimes like Pê Yudh verbs, 58. 4. Rem. 2.
Pê Olaph verbs which are also Lomadh Olaph, 62. 1.
Pê Yudh verbs, 58.
Pê Yudh nouns, 79. A. Rem. 2, 82 Rem. 1.
Pê Wau verbs, 58.
Pᵉʿal stem, 41. 1, 42.
Pᵉʿal perfect, 43.
Pᵉʿal of guttural verbs, 52.
Pᵉʿal of Pê Nun verbs, 53.
Pᵉʿal of Ê Ê verbs, 54. 1–3.
Pᵉʿal of Pê Olaph verbs, 55. 1, 2.
Pᵉʿal of Pê Wau and Pê Yudh verbs, 58. 1, 2.
Pᵉʿal of Ê Wau verbs, 59. 1–4.
Pᵉʿal of Ê Yudh verbs, 59. 5. Rem. 2.
Pᵉʿal of Lomadh Olaph verbs, 60. 1–4.
Peculiarities of gutturals and of Wau and Yudh, 26, 27.
Perfect, inflection of, 43, 44.
Perfect with suffixes, 51. A, B.
Perfect of Lomadh Olaph verbs, 60.
Perfect, persons, genders, and numbers of, denoted by sufformatives, 43, 111. 1.
Perfect denotes completed action, 111. 3.
Perfect may be used for past, present, or future time, 111. 3, 112.
Perfect in promise or prophecy, 112. 3. (1).
Perfect to express wish or exhortation, 112. 3. Rem. 2.
Perfect with *hᵉwo* to denote purpose or result, 112. 3. Rem. 1.
Perfect in conditional sentences, 138.
Permutation, 22, 44 Rem. 2. 47. Rem. 3.
Person in verb, 43, 111. 1.
Person in participles denoted by the personal pronouns, 111. 2, 121. 7.
Person, first preferred to second or third, and the second to the third, 121. 6.
Personal pronoun, 35.
Personal pronoun, syntax of, 101.
Personal pronoun used independently, 35. 1.
Personal pronoun, enclitic, 35. 2.
Personal pronoun contracted with participle or adjective, 35. 2.
Personal pronoun used as suffix, 36.
Personal pronoun used as a possessive, 36. 1, 77.
Personal pronoun as suffix of nouns, adjectives and participles ending in Yudh, 77. 5, 6.
Pᵉthoḥo, 6.
Phrases. (See Sentences.)
Place, sentences of, 137. 1.
Pluperfect, 112. 1. (3), 117. 2, 127. 3 (1) *b*.
Plural, sign of, 13.
Plural. (See Number.)
Plural of paucity, 92. 3.
Plural of majesty, 92. 4.
Plural of compound ideas, 92. 5.
Possessive, 36. 1, 38. 2, 101. 2, 104, 3. Rem. 106.
Potential mood, 114. 2, 120. 1. (5), 128. 5, 129. 2. (2).
Precative perfect, 112. 3. Rem. 2.
Predicate, participle as, 93. II. 3. (2).
Predicate adjective, agreement of, 99. 2.
Predicate adjective, definiteness of, 93. II. 3. (2).
Predicate in adjective clauses after the relative, 97. B. Rem. 1.
Predicative accusative, 94. 4.
Prefix. (See Preformative.)
Preformative of stem, 41.
Preformative of imperfect, 45. 2, 3, 47. Rem. 4, 5.
Preformatives in formation of nouns, 74.
Prepositions, 89. B.
Prepositions with pronominal suffixes, 77. 4, 36. 3.
Prepositions inseparable, 34.
Prepositions between nouns in construction, 96. 2. Rem.
Prepositions before a relative clause, 97. B. Rem. 3.
Prepositions denoting the genitive relation, 98.
Present, 112. 2, 113. 2, 116. 1. (1), 116. 2. (1).
Primitive adverbs, 89. A. 4.
Prohibition, how denoted, 115. 3, 5.
Pronominal fragments, 35. 2, 36, 45. 2, 43. 5. Rem. 1.
Pronoun, personal, 35, 36. (See Personal Pronouns.)
Pronoun, possessive. (See Possessive Pronoun.)
Pronoun, demonstrative. (See Demonstrative Pronoun.)
Pronoun, relative, 34, 38. 1.
Pronoun, interrogative, 39, 103. (See Interrogative Pronoun.)
Pronoun, indefinite, 39. Rem. 1, 107, 108. 2, 109.
Pronoun, reflexive, 105.
Pronominal suffix, 36, 77.
Pronunciation of letters, 2, 3.

Prophetic perfect, 112. 3. (1).
Prosthetic Olaph, 20. 1.
Protasis, 137, 138.
Pure vowels, 7, 2. (1).

Quadriliterals, 63.
Quiescence, 25.

Rebbuy, 18, 77. 7.
Reflexive stems, 41. 4, 5.
Reflexive with object, 126. 2.
Reflexive with cognate accusative, 126. 4. (2).
Rejection, 23, 53, 55, 3. Rem. 3, 58. 1. (2). Rem. 2. (2), 60. 3, 4, 67. 2. 64. 1, 2.
Relative pronoun, 34, 38. 1.
Relative pronoun used to denote the genitive relation, 97.
Relative sentences, 136.
Resh, 4. 3. (3), 4. 4, 5. 1, 11. 5, 13. 2, 19. 6, 20, 2, 21. 3, 23. 2. (3), 26. 1.
Roots, 40.
Rukhokh, 10. 1, 44. Rem. 1, 47. Rem. 1, 68. 1.

Segholates, 67.
Sentences, verbal and nominal, 130.
Sentences, simple, 131.
Sentences, declarative, 131. 1.
Sentences, negative, 131. 2.
Sentences, interrogative, 132.
Sentences, compound conjunctive, 133.
Sentences, alternative and adversative, 134.
Sentences, complex, 135–138.
Sentences, substantive, 135.
Sentences, adjective or relative, 136.
Sentences, adverbial, 137.
Sentences, conditional, 138.
Shaph'el, 41. 5.
Shin, 3, 4. 3. (5), 5. 1, 20. 1. Rem. 1.
Sh^{e}wa, 7. 1. (3), 9, 31.
Sharpened syllables, 17. 3.
Shifting of vowels, 32.
Short vowels, 7. 1. (1).
Sibilants, 5. 1, 21. 1.
Sign, vowel. (See Vowel.)
Sign, consonant. (See Alphabet.)
Signs, orthographic, 10 sq.
Sign of definite object, 89. C.
State of noun, 76.
State, anomalies of, 86. 17.
State. (See Absolute, Emphatic and Construct.)
Stative perfect, 41. 1. (2), 43. 5. Rem. 2.
Stems, verb, 41.
Stem, simple verb, 41. 1.
Stem, intensive, 41. 2.
Stem, causative, 41. 3.
Stem, reflexive or passive, 41. 4.
Stem, Shaph'el, 41. 5.
Stem, Taph'el, 41. 5. Rem. 1.
Stems, verb, general view of, 42.
Stems, original forms of, 42.
Stems, first forms of, 42, 43. 4, 43. Rem. 2.
Stems, names of, 42.
Stems, force of, 42.
Stems, characteristics of, 42.
Strong verbs, 40. 2.
Subject of the verb, 121.
Subject when a collective, 121. 2.
Subject when plural in form and singular in signification, 121. 3.
Subject when the predicate is a participle, 121. 7.
Subject from cognate root, 122. 5. Rem.
Subject, substantive sentence used for, 135. 1.
Subject and predicate in nominal sentences, 130. 1.
Subjects, two or more, 121. 5, 6.
Subjunctive, 112. 3. Rem. 1, 114. 4, 127. 3. (2), 127. 4. (2), 129. 2. (3). Rem.
Substantive clause in apposition, 135. 5.
Substantive sentences, 135.
Substantive sentences used as subject, 135. 1.
Substantive sentences used as object, 135. 3.
Substantive sentences used as predicate, 135. 2.
Substantive sentence used as dependent question, 135. 3. (2).
Substantive sentence used as a quotation, 135. 3. (3).
Substantive sentence used as an indirect object, 135. 3. (4).
Substantive object clauses after adjectives or participles, 135. 4.
Suffix, 36, 77, 51, 61.
Sufformative of perfect, 43. 1, 4.
Sufformative of imperative, 48. Rem. 2.
Sufformative of imperfect, 45. 2, 3, 47. Rems. 4, 5.
Sufformatives of perfect, peculiar forms of, 43. 5.
Superlative, 100. 2.
Syllable, how formed, 16.
Syllables, kinds of, 17.

Table showing classification of letters, 5.
Table showing personal pronouns, 35.
Table showing pronominal suffixes, 36.
Table giving general view of the verb-stems, 42.
Table giving the formation of the perfect p^{e}al, 43.
Table giving the first forms of the perfects of the derived stems, 44.
Table giving the p^{e}al imperfect, 45.
Table giving a summary of the pronominal fragments used in the perfect, 43. 5. Rem. 1.
Table giving the pronominal fragments used in forming the imperfect, 45. 2, 47. Rem. 5.

Table showing the pe'al imperfects in A and E, 46.
Table giving the first forms of the imperfects of the derived stems, 47.
Table giving the preformative of stem and the vowels of the stem, 47. Rem. 4.
Table showing the formation of the imperative, 48.
Table showing the infinitive, 49.
Table showing the participles, 50.
Tables giving the verb with suffixes, 51.
Table giving the first forms of Ê Ê verbs, 54.
Table giving the first forms of Pê Yudh verbs, 58.
Table giving the first forms of Ê Wau verbs, 59.
Table giving the first forms of Lomadh Olaph verbs, 60.
Table giving the Lomadh Olaph verbs with suffixes, 61.
Table giving *'Ith* with suffixes, 65.
Table showing the classification of nouns, 66. B.
Table showing the changes of the noun for gender, number and state, 76.
Table of nouns with suffixes, 77.
Table showing the declension of the noun, 79-85.
Tables of anomalous nouns, 86.
Tables of numerals, 88. I.
Taph'el stem, 41. 5. Rem. 1.
Tau, 2. 2, 4. 4, 5. 1, 10. 18. 3, 19. 5, 20. 3, 21. 1, 22. 4, 23. 2. (4), 23. 3. (3). 41. 4, 47. Rem. 2, 60. 2. Rem. 3.
Tense, 111. 3.
Teth, 5. 1, 18. 3, 21. 1, 22. 4.
Time, how expressed, 111. 3.
Transposition, 21, 44. Rem. 2, 47. Rem. 3.

u, how written, 6. 1, 6. 4, 6. 5. (6).
u, how pronounced, 6. 3. (3).
u, quantity of, 7. 1.
u, origin of, 7, 2.
u, value of, 7. 3.
ŭ, in an open syllable always dropped, 28. 3.
u, euphony of, 29. 6, 7.
Unchangeable vowels, 7. 3.
Union of subject and predicate, 130. 1.

Verb, strong, 40. 2.
Verb, sorts of, 40. 1.
Verb, weak, 40. 3.
Verb stems, 41.
Verb stems, general view of, 42.
Verb, quadriliteral, 63.
Verb, anomalous, 64.
Verb, defective, 64.
Verb, syntax of, 111 sq.
Verb, subject of, 121.
Verb, impersonal, 122.
Verb, direct object of, 123.
Verb, indirect object of, 124.
Verb with two or more objects, 125.
Verb, passive or reflexive, with object, 126.
Verb, substantive, 127.
Verbs in *e*, 43. Rem. 2.
Verbs in *u*, 41. 1. (3).
Verbal adjective, 72. 2. (4).
Voluntative. (See Optative.)
Vowel letters, 4. 5, 5. 2.
Vowel signs, 6.
Vowel sounds, 6. 3.
Vowels, names of, 6, 2.
Vowels, changes of, 7. 3, 29-33, 42, Rems. 45. 1, 3.
Vowels, defectively or fully written, 6. 5.
Vowels, quantity of, 7. 1, 28.
Vowels, quality of, 7. 2, 3.
Vowel-half, 7. 1, 16. 1, 31.
Vowel, position of, 6. 4.
Vowel-helping, 9. 2 Rem. 32.
Vowels, euphony of, 29.
Vowels, loss of, 30.
Vowels, shifting of, 32.
Vowels, new, 33, 77. 2, 82. Rems. 1-3.

Wau, 4. 3 (4), 4. 4, 4. 5, 5. 2, 6. 5. (6) (7) (8) (9), 8, 11. 3, 16. 2, 19. 7, 22. 1, 2, 23. 1 (2), 2, (2), 3 (1), 24. 2, 25. 2, 27. 2, 40. 2. (4). 58, 59. 60, 67. 2. (2) (5), 79. B.
Wau, before unvowelled consonants, 34.
Weak verb, 40. 3.
Weakness of Wau and Yudh, 27.
Wish, how expressed. (See Optative.)

Yoth, 89. C.
Yudh, 4. 3. (5), 4. 5, 5. 1, 5. 2, 6. 5. (4), (5), (8), 8, 11. 3, 16. 2. Rem. 2, 19. 7, 20. 1. Rem. 2, 22. 1.-3, 22. 5, 23. 1. (2), 2. (2), 3. (1), 24. 3, 25. 3, 26. 2. (2), 27. 1, 3, 30. 2. (5), 58, 59. 6. Rems. 1, 2, 60, 67. 2. (2) (4) (5), 75. 5, 6, 7, 77. 5, 6, 79. A. Rem. 2, 79. B.

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